The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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A WORD ABOUT DRESS.

BY OLIVE LOGAN.

SOMETHING less than half a million newspapers have had a word to say about my views of "dress reform" and indecent stage-women, as expressed in recent speeches; but about the best thing I have seen on the subject is contained in the leading article of the Troy *Daily Times* of May 25.

The article is too long to quote, but here is an extract which meets my approbation:

The "sweet Olive" is far from narrow in sympathy and judgment. She believes that her sex have a right to work in any honest way for independence and elevation. To their struggling with the ballot itself she has doubtless no objection, whenever, as a class, they really desire to do so. She is sufficiently "strong-minded," we suspect, in several ways. Yet being truly sensitive and elegant, she sees not why the *coming woman* should drop any one of the many proprieties. The persistency of the great Dr. Walker, dignified in bloomers and pre-eminent in her consciousness of worth at Washington, Olive Logan might not fully appreciate except at some points where the laugh comes in; but if the dress of the political doctress were not merely bloomer, but were clipped off top and bottom till the scissors should meet, and then she should kick high, with fifty others, behind the foot-lights, Miss Logan would feel really sad at heart.

Now at first blush——

But on second thought, perhaps blushing is out of order in this connection. Neither the ladies who wear a feeble imitation of male attire in the streets, nor the indecent women who wear satin breeches in the theatre, seem to find anything in their costume which they need blush at.

The Troy *Times* evidently has a glimmering of the real truth in this matter, which is, that my antagonism to both phases of indecency in dress is founded on a sense of true womanly propriety and modesty.

In every country, among every people, the *fashion* is what constitutes the test of modesty or immodesty, of decency or indecency.

There may be hygienic reasons why the fashionable dress of the period is objectionable. I suppose Adam and Eve felt much more comfortable without any fig-leaves on.

I remember once reading the scientific experiments of a certain physician who aimed to prove that the health of the race would be made perfect by entirely dispensing with all clothes, taking the child at birth and rearing him in nakedness to manhood.

He may have science on his side, but not having decency, too, I don't know what good his hobby could do.

If you were to make everything subservient to hygiene, you would have a nice state of things on your hands after a little.

Men would go about in Hottentot costume in hot weather, and ladies——

However, the argumant takes the bit in its teeth along here, and I think I'll get out.

The one most potent reason why women should not outrage propriety in their efforts at reform is, that they frighten away from a great cause thousands of ladies who would adhere to it if they were not repelled by the prospect of associating with that which disgusts them.

It is easy to say that the women who emulate men's attire are good women. It is easy to believe that they are. I so believe, of many women who wear a dress which makes them ridiculous. The fact remains that they *are* ridiculous, and that they take away from the strength of a cause which needs all the strength it can gain.

In my association with the ladies who are active in the Woman Suffrage movement, it has been my good fortune to come in contact with none who were not ladies in attire as well as in manners and in heart.

As I sat in the parlors of the Woman's Bureau last Friday night, there were four ladies present, beside myself, and it warmed my very soul to think that they might each grace the *salons* of the most polished European court, just as they sat.

There was Mrs. Stanton, beautifully attired in a trailing robe of black-and-gray silk, with a gay-colored silken scarf over her shapely shoulders, and her beautiful face aglow with sweetness all womanly.

There was Mrs. Phelps, with superb gems at her neck and throat, elegant in black, richly trimmed, and Susan B. Anthony in a silk dress, plainer, but not less obedient to the laws of fashion.

And there was Anna Dickinson, with pearl-gray silk, trimmed with cherry satin; about her white throat a chain of gold to which was suspended a magnificent ornament composed of diamonds encircling a ruby fit for an Empress's crown, while over her shoulders hung a rich opera cloak—her pure face lovely with all that wins a woman's heart.

I was proud of them, and respected them far more for their graceful observance of womanly fashion in dress, than I could possibly have done if they had been sitting about me in ridiculous baggy trousers, in feeble imitation of the sex which is worthy of imitation in better things.

It shall be my earnest endeavor, in laboring for woman's advancement, to convince those of my sex who are not yet converted to the new religion, first of all that the chief apostles thereof are *ladies*.

A CRITIC CRITICIZED.

BY ANNA E. DICKINSON.

PHILADELPHIA, 5th Month, 29, 1869.

DEAR REVOLUTION: I wish, through your medium, to hold myself up as an example and a warning to all ambitious young women who desire to win laurels in the arena of the world, and from the hands of men. Be it then known unto all of these that in such measure as they are silly will they be triumphant, and in proportion to their lack of logic and sense will be the abundance of their acknowledged power.

Some gentleman upon the staff of the *Tribune*—evidently not Mr. Greeley, for the article lacks the stamp of his strong seal—hath seen fit to write an editorial upon me, of which, in passing, I will say with Parson Adams, that I had much rather be the subject than the composer.

This august censor finds me "charming" *but* "illogical;" and "fascinating"—but oh, shade of Minerva! *because* of my "absolute unreason."

To be utterly without reason one must surely be a madman or an idiot; so we are to understand that my strong point of attraction to men, at least to such a man, is that I am a fool—in his estimation.

It is a notorious fact that a distinguishing characteristic of insanity is the lunatic's faith in his *own* sanity, and the madness of those who refuse to support the distorted fancies of his brain.

Judge, then, between us twain which is possessed of "absolute unreason;" he in denying, or I in asserting, that "the ballot is the natural and inalienable right of all human beings; to withhold it from woman is to keep her in a state of slavery; government is tyranny to me if I do not consent to it. I want to vote and go to Congress, and if you don't let me, I'll make you—here you have the logic of her argument!" cries my critic with a sneer. "If she could *prove* that suffrage was the natural right of both sexes, she might stop there; but, bless her heart! she has never thought of that."

"*All* mankind are created equal!" "Life and liberty are their inalienable rights!" "Governments are instituted to secure these—their *just powers* being derived from the *consent* of the *governed!*" "If we are not represented by our own choice, being taxed, we are *slaves!*" This sequence of truth the fathers believed and declared "*self-evident;*" for, bless their hearts! they never thought of being followed by such an astute critic as he.

A critic who suggests "that the consent of the human race in all ages as to the proper position of woman is an evidence of Divine purpose;" and who to my assertion that there is an authority higher than the consent of the human race—the Right—responds, "A palpable begging of the question, general consent being the criterion of right!"

Is, then, general consent the criterion of right? Was it so when the world cried "Away with Him! Not this man, but Barrabas?" Has it ever been so regarded by this paper of "convictions?" Has it ever been acknowledged by this same critic in his demands for the slave?

Is my logic defective? 'Tis so because of the school in which it was learned, the *Tribune*—not the degenerate *Tribune* of the present, under its new leadership; but the *Tribune* of the past, which defended right against the world; which combatted the law of slavery made by the past and sanctioned by the present, with the higher law, "Thou shalt love thy neighbor as thyself"; which opposed to the declaration having the general consent of America, "that a black man has no rights that a white man is bound to respect," the Divine declaration "Whatever ye would that men should do to you, do ye even so to them."

Which, then, "begs the question"—my critic, who denies his faith, fearful of its logical consequence—or I, who still maintain it?

Still maintain it. For the ground upon which I urge my claims to-day is that upon which my critic and I urged the claims of the black man yesterday. We demanded his rights, not because he was black, but because he was a human being. I demand my rights not because I am a woman, but because I am a human being. Will my critic explain the logic of the first proposition, yet the want of logic of the last?

Will he farther explain why, when I maintained this ground in defence of a cause which had the support of a great party—maintained it in many a fierce struggle and on many a hard-fought field—I was considered worthy the admiration, the support, the honor of this party, my critic included; but when I maintain it to-day in defence of a truth which these are too blind to see, or too cowardly to embrace, I am deemed worthy only of ridicule and sneers?

"Miss Dickinson has not made it clear that society would gain anything if woman obtained the ballot." Not to my critic. He also failed to make it clear to the master that society would gain by the liberation and enfranchisement of the slave; did he, therefore, decide the colors wherewith he sketched defective, or the master blind?

"But," adds my critic, "has it never occurred to her that Crosby street would send more women to the polls than the Twenty-third street Bureau?" No, it has not. She has judged that this case would be like unto others; that the class which produces advocates for a right will be pre-eminently the class to use that right when gained. Have these advocates sprung from the denizens of Crosby street, or the intelligent and respectable women who support the Twenty-third street Bureau?

Farther I inquire, has it never occurred to him that the Fourth Ward sends more men to the polls than the office of the *Tribune*—therefore *all* men should be denied a vote?

He continues, "Are there so few drunken wives and dissolute viragos that the admission of women to the Suffrage would be sure to improve the average morality of the voting population?" Does, then, my critic mean to intimate that the drunken wives and dissolute viragos outnumber the dignified matrons and virtuous maids?—that the average morality of womankind is below the average morality of mankind? If such is his estimate, it is not unfair to inquire what manner of society has he kept?

Possibly this is not what he means,—what then? "Men of all classes go to the polls without annoyance; but women of all classes would not. Bridget would vote, and her mistress would stay at home." Any begging of the question here? Such an assertion can be taken only on proof, and the proof can be given only by the fact. If it *be* true, I have only to say, I would as willingly be governed by Bridget as by Patrick, and rather by my own vote than either. Also, I would suggest that if men will annoy me on my passage to the polls, will insult me merely because I am exercising a right, they are not the fit depositories of the absolute power that governs me.

The great trouble with me and such as me, my critic declares, "is our forgetfulness of the fact that the family is the basis of society." I reply to this advocate of Patriarchal ideas, Is not he then—a solitary waif upon society—violating this law by casting a vote? Or did the simple act of leaving his father's house constitute him a family? If the basis of society is families—represented by men—no man should be allowed authority till he has a family to represent. More magnanimous than my critic, I protest against an unjust law that would disfranchise us both.

When he asserts that I would assume his "sterner duties" he once more "begs the question." I would but assume mine own. As man and woman, I allow we have different work to do in the world. As human beings, we are entitled to the same rights, and owe the same duties to God and the state. May the state confirm them, and we perform them in the spirit of honor and truth.

ANNA E. DICKINSON.

UP BROADWAY.

BY ELEANOR KIRK.

CHAPTER XIV.

"WHAT'S the matter, please?" inquired Mary, noticing my surprise. "Is that anybody you know? Do tell me quick!" she continued imploringly. "You dont half feel how mother's strange actions hurt me. There are two or three things she has cried over ever since I can remember, and now they are driving her mad. You understand what all this means; do tell me. I am not a little girl like other little girls you are acquainted with. I never was a child; that is, I never cared to play and romp like other children. I never had but one thought, and that was, 'What is the matter with mother?' and if you don't tell me, I shall *die;* indeed I shall!"

The little one's voice trembled with emotion, and tears filled her brilliant eyes. I dared not impart to her my suspicions, or rather my knowledge—and after a little evasion I managed to quiet the child. "I know nothing, Mary, for a certainty," I answered. "Your mother has not given me her confidence, and I am simply doing a good deal of guessing, that is all. You must have patience and wait. It seems to me the clouds are breaking, and as I have told you before, child though you are, the severest of your trials have been passed."

"But if mother should die, what could there be in life for me?" she sobbed. "I have often prayed that we both might walk out of this cruel world together; but now that things seem to look as if we could live a little bit like decent folks, I did hope there would be no more trouble. I should think whose ever business it is to punish me would be about tired by this time, for I've had nothing but kicks and cuffs ever since I was born. Till you came and fixed us all up, and mother stopped going out nights, and doing the things that made my heart ache, and I began to be what I never was before, happy, and no sooner had I commenced to enjoy myself than something else dreadful turns up. Mother is crazy."

It was no use to quote passages of Scripture to this precocious child, no use to attempt to administer comfort in any ordinary method. She could not be made to understand discipline, as taught by professed Christians of the present day. She was guiltless of intentional wrong, why should she be punished? So with the little one's hand tightly clasped in mine, I sought once more the abode of my friend. To say that I was startled at the change a few days had accomplished does not half express the state of my feelings. As we entered, she turned her face toward the door and smiled. A single spot of scarlet burned on each cheek, making the remainder of the face still more pallid by contrast. Her long, abundant hair had been released from its coil, to relieve the heated brain, and now it rippled over the pillow, giving a wierd, almost angelic appearance to the woman, who seemed, as I examined her condition carefully, to be hovering on the confines of the Eternal City.

"I am so glad you have come," she said, "so glad! I dreamed that you had left me forever."

"What a stupid dream, to be sure," I answered, assuming an indifference I was far from feeling, "You are feverish, Mary. I think you must have taken cold. How long have you felt so miserable?"

"Oh, all along," she murmured; "but then some way I have never allowed my feelings to get the mastery of me until now. I strove against it for your sake, indeed I did, but it would come. I thought to get to work, and hoped to do well, so that you could see how thankful I was for all your kindness, but it was no use; I shall never again be fit for anything but the grave, and for all our sakes, I wish death would come quickly."

"My dear child," said I, gravely, "you are certainly the most ungrateful member of my family. You should not have dared to get ill. Have you any new trouble?" and I took the thin, burning hand in mine, and tried to soothe the over wrought nerves.

"It is my brain," she replied, drawing my hand to her forehead. "The part of me that thinks, dear. Someway, since I knew that we were provided for, and that Mary hadn't to suffer for something to eat, I have had more time to think and it almost kills me. The past is dreadful. How much better it would have been for me and her," pointing to the child, who sat on the bed, her eyes full of tears, "if I had, when so sorely oppressed, folded her a little closer to my heart and jumped overboard. God would have forgiven it, I am sure; but now there is nothing for me here or hereafter. A few weeks of madness, and then the miserable flicker will be quenched forever."

"Desperate means for desperate cases," I repeated mentally, realizing that something must be done and that speedily, or I should never be able to rouse her from the condition which, after all, was an extremely natural one; the only won

der being that she had not succcumbed before

"Of whom have you been thinking?" I inquired, softly, still retaining the hot hand, "for the last few hours?" Again that wan smile, and she whispered, "Oh! of him, you know?"

"Yes, I know," was my reply.

"How can I help it? Sometimes I think," she continued, "that I acted too hastily in leaving him the day that dreadful woman came there. His last words were that he loved me, and I know I loved him, and oh! my Father! I love him now. I wonder if, by and by, after God is satisfied of my sincere repentance for all I have done amiss, he will let me join hands with him and be his friend? Why I would be willing to wait a thousand years."

More than one severe struggle for calmness I have had during my most eventful life, but this was the most difficult of all. An indescribable something urged me on, and yet, as I looked into her sunken eyes, the idea which had such thorough control of my faculties seemed utterly impracticable. Still I could not be quiet.

"Why don't you talk to me like you used?" she queried, peeping into my face. "You are discouraged, and I don't wonder."

"Not a bit of it!" said I. "Why, bless your heart, this reaction is no more than a philosopher would have expected. But I was busy with my thoughts. Mary, you think you have guarded your secret admirably, don't you? I respect the feeling which has made you so careful, but, my dear, Mr. —— ——— is not unknown to me." Oh, if you could have seen her! I had hit the right nail that time.

"How came you? What have I ever done? Where did you find it out? That name never escaped my lips. Oh! my God! what shall I do?" and she threw herself away and groaned aloud. "You would not tell!" she shrieked. "You would not dare to tell!"

"Never, my dear child, shall the name escape my lips, if you do not desire it. But let me tell you one thing. He is a man of whom I never heard one evil word spoken. A man who has the respect of the entire community. Now, Mary, something must be done. If he ever cared for you, and I am inclined to think he did, he cannot have quite forgotten you."

"Hush now! hush! stop it! not a *word!*" she almost screamed. "Don't you ever dare! He took me as his mistress when he already had a wife. Was there any honor about that? No, indeed! A man of whom you never heard an evil word! Does society ever say anything of men who commit such terrible sins as these? Oh no, they are always 'honorable,' and yet I loved him, love him still, but don't you dare, don't you *dare*, I say, ever utter a word of this."

My first point had been gained. There was something new to be thought about, and I had no fear of insanity just then. So, after a few words of sympathy, I bade her "good by." Promising to come again soon, I left her to call on the man who had wrought this accumulation of woes.

(To be Continued.)

At the division in the House of Commons, on the Deceased Wife's Sister Bill, which has since been passed, "there was," says the London *Telegraph*, "clapping of fair hands in the gilded cage allotted to ladies." Women are generally so reticent at public meetings, that we are glad to see progress,

COLLEGE FOR WOMEN.

Yellow Springs, Ohio, May 17, 1869.

Editors of the Revolution:

I wish, with your permission, to lay a few facts before the readers of your paper. It is a subject of constant complaint that women have so few educational advantages of a higher order. The complaint is well founded. No State government has been wise or just enough to provide equally for the mental needs of its sons and daughters. New York, and until very recently, Michigan, which have otherwise used to such good advantage their share of the government educational fund, have entirely ignored the claims upon it of one-half their citizens. The legislators of Ohio—I suppose because they have the celebrated Wouter Van Twiller's habit of drinking as well as smoking—have succeeded in reducing the share of their state to a sum too insignificant to be worth quarrelling over, and have *done* nothing. Meanwhile, the injustice of both action and delay have fallen wholly or chiefly upon women.

But, is sufficient stress laid upon the fact that there are now in successful operation in several of the Western states, Colleges in which young men and women pursue together the same studies, and in which they receive degrees on the same terms? How many such Institutions are there? I do not know; but there are two in Ohio. While her legislators have doubted, her people have worked. Oberlin and Antioch show what they have done.

My interest especially centres in one of these institutions, a College not merely in name, but one whose course of study and whose graduates will compare favorably with those of Harvard or Yale. At Antioch all the claims of women are fully and freely recognized. There is not the slightest difference to-day in the advantages of young men and young women here, and nothing less is expected or accepted of the latter than of the former. The thorough test of years has demonstrated the fact that in the class and lecture-room young women not only do not hinder, but they help the progress of young men.

I am not advertising Antioch. I simply wish to show that, if there are young women waiting for Colleges to open their doors to them, there are also Colleges whose doors are already open on terms as favorable as any woman can ask. It remains for them to prove by accepting them, that they really desire these advantages. In time, New England will come up to the standard of the West in this particular. She must. There is no resisting the tide of public opinion steadily setting in that direction. She cannot afford to be thirty years behind the age, when a decade counts as more than a century of the old civilization. Meantime, some of you who have been watching and waiting, will have grown old and gray, and your time for reaping the benefit of her tardy and reluctant acts of justice will have passed. Come West. Breathing prairie air and drinking in free prairie principles will make you a better New England citizen for all the remaining years of your life.

There are women who read with greedy eyes the account of every new institution of learning that opens its doors to their sisters, but who lay aside the paper, sighing that there is no hope for them. No hope? Twenty-five years ago that would have been true. It is not true to-day. I believe there are very few who cannot open for themselves a way if they will. Do you want an education, some of you young women who toil in shop, or factory, or common school, and see no prospect of better things, save the doubtful one of marrying? And do you sigh because you can never hope to do as brother John does, *work* your way through College? Perhaps out of your scanty earnings you have even helped brother John. The hands of women have often held the cup to the lips of another, while they themselves were perishing of thirst.

John works his way through College. And what if I tell you of brave *girls* who have worked *their* way through College, winning, as they went, the highest honors both as scholars and as women, and who, not healthier than the average of their sex, yet left College as well physically as when they entered it?

Was all this an easy thing to do? No. I tell you no! Why do you talk of ease? Earnest workers have their rewards, but they do not recline much on flowery beds. Heaven *lifts* up the brow, beaded with the sweat of noble toil, but other winds than zephyrs fan it. You would find it easier to be sent through College than to make your own way; yet even then you would find hard work to do. But I am talking to people who are willing to make some present sacrifice for the sake of a future good. First, if you desire an entire or partial course of study in a College, and are earning anything now, dress simply; give up all extra expenses; save. Then go where work pays best. In the Eastern states, country school teaching does not pay as well as in Ohio. If you can teach *well* Geography, Arithmetic and Grammar, and are willing to study in order to teach them better, there is room for many like you in the West. School directors say there are numbers of applications for every school, but I have never known a good teacher to be long without work. In fact, most good teachers have many offers of work. Prove yourself able, and you will get enough to do. Skilled laborers are seldom idle. The country schools in Southern Ohio pay to women from thirty to fifty dollars per month. John could get about double the money for the same work. If you are sensible enough to dress plainly, and will board yourself while you are in College, you can teach a year, and go to school a year, in turn. I know young ladies who board themselves comfortably on one dollar and a half per week—a student at my side who knows from experience and who is well acquainted with the expenditures of others says a dollar is sufficient—and whose social standing is not at all influenced by that fact. I have also known several girls whose credit was good enough to enable them to borrow a few hundred dollars, which they paid after they had finished their course of study. Two hundred dollars a year is not a large sum to live upon and pay tuition out of, but I know numbers of students who live within it. Have you sufficient resolution to follow their example? Do you stand still, and complain because John can accomplish for himself the same thing with the expenditure of half the time and labor? Standing still will remedy no evils. Resolution will overcome many of them.

If you attempt an extended course of study, take every precaution to *keep well*. This point cannot be urged too strongly. Remember Michelet's absurd hypothesis that women cannot study long and severely on account of physical disability, and disprove it in your own person. Health is a virtue, the absence of which is apt to entail the lack of all other

virtues. Experience detects no difference in the power of men and women to endure mental labor.

If there is any real earnestness on the part of those young women who are asking for College privileges, whether they are already able to avail themselves of them, or must earn the means, the number of young women in our Colleges and Preparatory schools ought to be doubled within a year. Women are said to be benevolent. An admirable way in which one who has money can manifest her benevolence, and, at the same time, be sure of its being returned to the world a hundred fold, would be to send some worthy girl to College for a few years. It will cost less for a father who has daughters, to give them a thorough course of Collegiate instruction and so fit them for future independence, if that shall be necessary, than it will to keep them for the best years of their lives in fashionable society.

The young women who have graduated at Antioch are using honorably the education which some of them obtained at a cost of effort and perseverance unknown to young men. They have been admitted to worthy work. It is not my purpose to enter upon any private history, though it might not be uninstructive, and though it might, perhaps, be encouraging to many. Remember the degrees conferred upon these women were not complimentary; they were earned. Ask Dr. Bellows; ask Edward Everett Hale; ask Dr. Mayo; ask Artemus Carter.

Women can find opportunities for the development of their best abilities, and employment for those abilities afterwards, if they choose. And *the pay is improving.* R. S. R.

WOMAN'S SUFFRAGE MEETING.

SALEM, Mass, May 19, 1869.

DEAR REVOLUTION: We have had such a glorious Woman's Suffrage meeting in Salem to-day that I cannot help sending you a brief report of it. The City of Peace received us peacefully, and in Lyceum Hall we met at 10 o'clock, a.m., with a good-sized audience which increased until the hall was so crowded that we adjourned in the evening to the largest hall of the city. A more orderly audience could not be found, even in Sunday meetings of the strictest sects.

The meeting was called to order by Rev. Geo. H. Vibbert, who, with his wide-awake wife, had much to do in arranging this successful meeting. Mrs. Julia Ward Howe was announced as the presiding officer, and Mrs. C. A. Winship, of Wakefield, as Secretary. Mrs. Howe then called on Rev. Phebe A. Hanaford to offer the opening prayer, after which Mrs. Howe addressed the audience. Remarks were then made by Mrs. Hanaford, Rev. Mr. Bean, Rev. Willard Spaulding, Miss Mary H. Graves and Mrs. Mary A. Livermore. You have lately heard the wonderful eloquence of Mrs. Livermore, and do not need to be told that she was the favorite of the hour; in fact, of the day. She is another Margaret Fuller, in force of argument, fluency of speech, and power of illustration. More than one woman expressed herself converted by her noble utterances, and as for the men, they felt that she was no ungenerous antagonist, but yet firm in her demand for Woman's Rights, and convincing in her arguments.

Miss Graves, who also spoke admirably, was introduced by Mrs. Howe (who introduced all the speakers very happily) as a sprig of theology which gave promise of growing to a noble tree. She has been studying with Rev. Olympia Brown, and is now preaching acceptably in her native place.

In the afternoon, the speakers were S. S. Foster, Mrs. A. Bowles, Rev. G. H. Vibbert, Mrs. Vibbert, Rev. Mr. De Long, Rev. Mr. Bachellar, Mrs. Livermore, and Mrs. Hanaford. We were also cheered by the presence of John and Henry Hutchinson, whose songs inspired us with new hope. This is the first time that Mrs. Bowles has appeared on the platform, but she did great credit to the sisterhood of women speakers, both in manner and matter.

In the evening the following officers were elected for an Essex County Woman Suffrage Association: President, Mrs. Wm. Ives, Salem; 1st Vice-President, Mrs. Geo. H. Vibbert, Rockport; 2d Vice-President, Mrs. Judge Ames, Haverhill; Secretary, Mrs. Alpheus Crosby, Salem; Treasurer, Mrs. S. A. Wilkins, Salem. Executive Committee: Geo. W. Keene, Lynn; Rev. Mr. Bean, Dr. N. Morse, Salem; Mrs. G. S. Weaver, Lawrence; Miss H. E. Lunt, Newburyport; Rev. G. H. Vibbert, Rockport; Mrs. Isaac Ames, Haverhill.

Mrs. Howe then read an essay, at once profound and full of classic beauty, bearing upon the great subject before us. Addresses were then made by Rev. B. F. Bowles, Mrs. Vibbert, and Mrs. Livermore.

Our meeting has been an entire success, and its order well-preserved throughout, Mrs. Howe presiding with dignity and ability. We hope to have many more such meetings in Massachusetts. P. A. H.

ENGLISH CORRESPONDENCE.

LETTER XVIII.

MANCHESTER, May 10, 1869.

QUALIFICATIONS FOR EQUAL RIGHTS.

AMONGST the many questions bearing upon the subject of Equal Rights we find two practical objects standing out in strong relief, which are insisted upon as most important means in furtherance of the cause. Nearly twenty years ago, a distinguished member of the present Parliament remarked to me on the first of these questions: "Women will never attain their true position in the world until they are on an equality with men in money matters." Of course this view included opening the professions, as well as the rights of property recognized and unrecognized, from which women are now debarred. When this is effected and their rights are established women will be able to fulfil what we may call the "property qualification" for an equal position with men. Equal Rights in the domain of mind (accompanied by an equal share in all those grand old fortresses of learning—the rich endowments now garrisoned and governed exclusively by men)—will fit them for the educational qualification. In countries where representative goverments exist, the claim for political equality may be said to underlie both these qualifications to equal rights. It will be readily granted that it influences them very materially. This fact gives a preponderating importance to the Woman's Suffrage movement in Great Britain and the United States. But the import and significance of the other two questions must not be overlooked. To many minds they present more tangible and immediate prospects of relief from the disabilities which are the relics of barbarism, and a recognition of woman's "place in nature."

THE PROPERTY QUALIFICATION.

In the last number of the *Journal des Femmes* there is a letter from a Russian lady dated Nice, April, 1869, insisting strongly, and in an aggressive spirit, which it is more easy to understand than to blame, on the terrible importance of the "property qualification." "Woman," she says, "will never become free if she counts on the assistance of men in procuring her liberty. The best men concern themselves very little about it, and a majority of men are opposed to it. It is, therefore, by her own force that she must obtain her elevation. Woman will never become free until she renders herself independent of father and husband in pecuniary matters. From the age of twenty-one years, at least, she ought, if there is nothing to prevent it, to be able to support herself while remaining in her home. When she unites her life to that of a man, she may still continue her work in order to contribute towards the expenses of the household. Thus man, maintaining no longer wife or daughter, will begin to estimate woman as his equal, and this esteem is, in my view, the only basis for the enfranchisement of woman. Thus will she feel her own position raised, and this consciousness will be the means of effecting an immense and peaceful revolution which will regenerate society. If women knew their own strength, they would unite everywhere. They would hold out their hands to one another with the same feeling that unites as brothers, captives immured in the same prison, who have never seen one another's faces Women must adopt more practical ideas in order to obtain their liberty. In the first place, they must choose between a hard but independent existence and the state of unproductive dependence, from the cradle to the grave, which now deprives them of liberty and sometimes even of the *desire for liberty.*" The writer then recommends co-operative action for industrial purposes like that of the "Association Internationale," established in Paris, and she points out the importance of such organizations and of technical or *professionnelles* schools in the provinces where clerical influence is now so dominant and so debasing. She says that women must imitate missionaries who incur many dangers to attain their end. Women must be taught self-respect and that pecuniary independence which is the basis of equality between man and woman. Centres of instruction must be established everywhere for the training of elder girls in industrial arts. Above all, women can mutually aid and sustain one another in different countries by presenting to the legislatures demands for reform in their civil rights. The need for this is enforced in the following striking sentences:

> Woman is neither regarded as the equal nor as the companion of man. She is his slave. Many women will not admit this because they are happy. They have good masters who do not abuse their power, but still they are *masters.* This fact is verified by the legislation of every country. If a woman leaves her husband, he may, in every country, reclaim her as a piece of property, or as a fugitive slave, and the police are ready to support his claim by force. On the other hand, if a husband deserts his family, the wife can only obtain a money penalty—the wages of her servitude.

So far, the Russian lady, upon one point of whose letter the *Journal* remarks that, while accepting the principle of a special profession for every woman, to secure her independence, in celibacy and widowhood, the custom of married women occupying themselves with professional duties, would be prejudicial to the family life and to the education of their chil-

dren. To which it may be added, that we need not *circumscribe* or limit duties and claims. Fit woman for her work, in every way, and the double tether of nature and circumstances will not fail to regulate each special case, and point out to every individual "*femme comme elle faut*" (in the highest sense), her "appropriate sphere."

THE EDUCATIONAL QUALIFICATION.

I have more than once alluded to the efforts that are being made in this country, as well as in France and Germany, to promote the "educational qualification." It has been well said by a contemporary that these efforts are part only of the "great tidal wave of progress which promises to sweep through all European nations. From the east, west, north and south the cry has come for knowledge, light and power." It is said that even the women of Lapland entreat that teachers may be sent to impart to them instruction which will link them to other nations. In Russia great efforts are being made to obtain higher education and to secure not merely intellectual, but also professional culture for women. Italy, Spain, and Portugal have each initiated agencies for the education of women which we may hope will develope into permanent institutions. The classes and conferences under the auspices of the Minister of Public Instruction in France may be regarded now as accomplished facts of the highest present and prospective importance.

In Sweden the education of women has made rapid progress since Miss Bremer's time. Schools sanctioned by the state, in which a course of instruction of a comprehensive character is pursued, have been established all over the country. It is now quite open to any woman in Sweden to take the entrance or matriculation examination to the Universities. Women are employed in Sweden in the banks, telegraph offices, printing offices, and in many mercantile employments. As a natural consequence of the admission of women into these fields of employment, they are much better educated than formerly. We learn that in Sweden "the government is at this moment preparing to establish a medical college at Gothenburg, where ladies, not under seventeen years of age, may go through a complete course of study, lasting three years, and including clinical and anatomical lectures. Upon taking their diplomas here, they will have the right of establing themselves as physicians in any part of the kingdom." Our informant adds: "In one point of refinement of manners the Swedes have gone far beyond us. For many years past it has only been in most exceptional cases that any but a female practitioner has assisted at the birth of a child."

WOMEN AS MIDWIVES AND DOCTORS IN ENGLAND.

Although the medical profession for those women who desire to devote themselves to it, is now secured in the United States, and may, thanks to the noble efforts of the workers in this most important field, be now regarded as a fact accomplished for women in your country, it will not be uninteresting to your readers to have a few particulars of our present position on this question in England.

Since the days of our grandmothers, public opinion has retrograded rather than advanced with regard to midwives, and as a natural consequence the profession has been degraded and fallen into the hands of uncultivated women possessed of some superficial technical training, but without scientific competency for the work To remedy this state of things, the Female Medical Society, Fitzroy Square, London, was founded, some seven years ago, expressly "to promote the employment of educated women in the practice of midwifery and the treatment of the diseases of women and children." About two years ago, an alliance was formed between this Society and the British Lying-in Hospital, the oldest hospital of the kind in London, situated in the very heart of the crowded parish of St. Giles. By this arrangement the gratuitous services of a staff of volunteer lady midwives was assigned to the hospital, and were prepared for practical work in it by a stated period of study at the Obstretrical College of the Society. I visited the hospital last summer, some time after this plan had been in operation, and was shown through the clean, airy wards. I talked with some of the poor, pale women, each with her little human bud beside her, waiting so patiently and thankfully to be strong enough to return to the cares of their humble homes in the thronged thoroughfare below. I had much interesting conversation with Miss Chaplin, a young accoucheuse, who had just returned from attending a patient at her home, for whenever it is possible the mothers naturally prefer remaining in their families. Miss Chaplin's name has appeared more than once in the reports of the Female Medical College. She came out first in the examination last year. This year I have just read that she has the double pleasure of being bracketed first. The college numbered sixty-nine students last year. The annual meeting will probably be held this month amongst the other "May meetings," in London, when I shall have more recent intelligence to give you. Although the medical profession has not yet opened its doors to women in England, several ladies go for "perfect equality." Amongst these Miss Garrett has a large general practice, and her undoubted skill and success, as a medical practitioner, is now fully established. She is a licentiate of the Society of Apothecaries, and has recently passed honorably some higher medical examinations in Paris.

MISS GARRETT AND THE PRINCESS LOUISE.

A pretty little anecdote of royal interest in the cause was current in London, lately. Miss Garrett, just after her return from Paris, being somewhat overwhelmed with professional work, retired, after consulting hours, to her private sitting-room, and ordered her attendant to say to all callers that she was engaged. Enjoying the repose of her sofa and a cup of coffee, she had a table drawn over beside her, covered with bones which she was studying the while, by way of amusement. Suddenly, to her surprise, visitors appeared, almost unannounced, and her anatomical studies were suspended. The attendant explained that the Princess Louise and her lady-in-waiting had called, and that the latter, regardless of representations and refusals, had insisted on their coming in. "The princess must not be denied," she said. "Surely Miss Garrett will see the Princess Louise?" The maid had surrendered at discretion, and Miss Garrett rose to receive her Royal Highness, in her leisure dishabille, with the coffee and the bones on the table. No doubt the visit was all the more genial for this overturning of the barriers of etiquette on its threshold. The Princess Louise, who is an intelligent young woman of twenty-one years of age, conversed very pleasantly with the medical lady, and hoped, amongst other things, that she did not overwork herself. Miss Garrett remarked in reply, that, in her opinion, women suffer more from want of work than from overwork (meaning, of course, in the upper classes). Upon which the Princess, turning to her lady-in-waiting, "That's just what I always tell old Jenner when he is talking about the condition of women" (Sir William Jenner, physician to the Queen).

THE FIRST HOSPITAL.

It is interesting to remember, in connection with woman's work in medicine as well as in philanthropy, that a Roman lady named Fabiola, in the fourth century, founded at Rome the first public hospital, and, in the words of the historian, "The charity planted by that woman's hand overspread the world, and will alleviate, to the end of time, the darkest anguish of humanity."

Very truly yours, REBECCA MOORE.

ANNUAL MEETING

OF THE

AMERICAN EQUAL RIGHTS ASSOCIATION.

ADDRESS OF MADAME ANNEKE.

THE following Address was delivered, in the German language, before the American Equal Rights Association in Cooper Institute, May 13, 1869:

MRS. PRESIDENT: Nearly two decades have passed since, in answer to a call from our co-workers, I stood before a large assembly, over which Mrs. Mott presided, to utter, in the name of suffering and struggling womanhood, the cry of my old Fatherland for freedom and justice.

At that time my voice was overwhelmed by the sound of sneers, scoffs and hisses—the eloquence of tyranny, by which every outcry of the human heart is stifled.

Then, through the support of our friends Mrs. Rose and Wendell Phillips, who are ever ready in the cause of human rights—and through your womanly dignity, Mrs. President, I was allowed, in my native tongue, to echo faintly the cry for justice and freedom.

What a change has been wrought since then! To-day they greet us with deferential respect. Such giant steps are made by public opinion! What they then derided, and sought, through physical power and rough ignorance, to render wholly impossible, to-day, they greet with the voice of welcome and jubilee. Such an expression of sentiment is to us the most certain and joyful token of a gigantic revolution in public opinion—still more gratifying is it, that the history of the last few years proves that under the force of an universal necessity, reason and freedom are being consistently developed. Such is the iron step of time, that it brings forward every event to meet its rare fulfilment.

Under your protection I am once more permitted, in this dawning of a new epoch which is visible to all eyes that will see, and audible to all ears that will hear, to express my hopes, my longing, my striving and my confidence. And now, permit me to do so in the language of my childhood's play, as well as that of the earnest and free philosophy of German thinkers and workers. Not that I believe it is left to me to interest the children of my old Fatherland, here present, in the new era of truth and freedom, as if these glorious principles were not of yore implanted in their hearts—as if they could not take them up in a strange idiom—but because I am urged from my deepest soul to speak out loud and free, as I have ever felt myself constrained to do, and as I cannot do in the language of my beloved *adopted* Fatherland. The consciousness and the holy conviction of our inalienable human rights, which conviction I have won in the struggle of my own strangely varied life, and in the wrestling for independence which has carried me through the terrors of bloody revolution, and brought me to this effulgent shore where *Sanita Libertas* is free to all who seek it—this sacred strand, of which our German poet says: *Dich halte ich!* (I have gained thee and will not leave thee.)

So I turn to you, my dear compatriots, in the language of our Fatherland—to you who are accustomed to German ways of thinking—to you who have grown up in the light which flows from thinking brains—to you whose hearts warmly cherish human rights and human

worth—who are not afraid of truth when it speaks of such deep, clear, and universally important subjects as human rights and human duties. He who fears truth will find hiding places, but he who combats for it is worthy of it. The method of its adversaries is to address themselves to thoughtless passion, and thus arouse mockery and abuse against those who search for scientific knowledge to appeal to easily moved feelings and kindle sentiments of hatred and contempt. They can do this only while truth is in the minority—only until right shall become might.

You will learn to judge of woman's strength when you see that she persists strenuously in this purpose, and secures, by her energy, the rights which shall invest her with power.

That which you can no longer suppress in woman—that which is free above all things—that which is pre-eminently important to mankind, and must have free play in every mind, is the natural thirst for scientific knowledge—that fountain of all peacefully progressing amelioration in human history. This longing, this effort of reason seeking knowledge of itself, of ideas, conclusions and all higher things, has as far as historical remembrance goes back, never been so violently suppressed in any human being as in woman. But, so far from its having been extinguished in her, it has, under the influence of this enlightened century, become a gigantic flame which shines most brightly under the protection of the star spangled banner.

There does not exist a man-made doctrine, fabricated expressly for us, and which we must learn by heart, that shall henceforth be our law. Nor shall the authority of old traditions be a standard for us—be this authority called Veda, Talmuth, Koran, or Bible. No. Reason, which we recognize as our highest and only law-giver, commands us to be free and forbids our not being so. We have recognized our duty—we have heard the rustling of the golden wings of our guardian angel—we are inspired for the work!

The time, happily, is far past when our aims and actions were stigmatized with ridicule—that time is past when we were allowed to appear before you, and sought, timidly, to convince you of the greatness of our pain and suffering—of the heaviness of our yoke—of the full despair of our martyrdom. Our complaints shall die away, our reproach become silent in this age, to the greatness of which the task is given to execute a work of which the dark ages could not even have imagined us capable. We will not blame you that we have been so long fettered—that we have been so long excluded from the blessings of human rights—of human freedom. But you must not blame us that it is only to-day that we have gained the knowledge which forces us to demand our place as citizens—to work with you in the great, last, important aim for social union—a positive unfolding, and progressive development of the human being.

We stood, until now, outside this union, in which the whole virtue of humanity is to become real—in which happiness, love and beauty celebrate their festivals, We are no longer in the beginning of history—that age which was a constant struggle with nature, misery, ignorance, helplessness, and every kind of bondage.

The moral idea of the state struggles for that fulfilment in which all individuals shall be brought into a union which shall augment a million fold, both its individual and collective force. Therefore, don't exclude us—don't exclude woman—don't exclude the whole half of the human family. Receive us—begin the work in which a new era shall dawn. In all great events we find that woman has a guiding hand—let us stay near you now, when humanity is concerned. Man has the spirit of truth, but woman alone has passion for it. All creations need love—let us, therefore, celebrate a union from which shall spring the morning of freedom for humanity.

Give us our rights in the state. Let us take part in legislation, to which, with full right, we can and must submit. Honor in us, the wife, mother, daughter and sister who wish to have their rights acknowledged. Do you think that in the light of *your* reason you can justify your control of us? Then consent to be advised by *woman's* reason, which commands her to be free, and not to recognize as her law-givers, masters and lords, the sex which calls itself the stronger in body and bones. Where masters and lords are, there is slavery, tyranny, dishonor. Honor us as your equals, and allow us to use the rights which belong to us, and which reason commands us to use. Raise us in our own eyes by permitting us to use our rights, and in the union of our and your forces, to struggle for the embodiment of the great moral idea of the state—human destiny—which demands easy access to all the culture of which humanity is capable. Intellectually your equals, we demand justice of your moral and physical power. No power shall, nor can, deny us what your and our reason commands us to gain. To depend on physical force is not tenable ground. It is no foundation for a civilized state government. Whether it be prudent to enfranchise woman, is not the question—only whether it be right. What is positively right must be prudent, must be wise, and must, finally, be useful. I do not say, let us *attempt* it—no. I say let us use our rights and we shall have them. Give the lie to the monarchically disposed statesman, who says the republic of the United States is only an experiment which earlier or later will prove a failure. Give the lie to such hopes, I say, by carrying out the whole elevated idea of the republic—by calling the entire, excluded half of mankind and every being endowed with reason, to the ballot-box, which is the people's holy palladium.

The excluding one-half of the human family from its rights and duties has been the ruin of every republic, and it can never be otherwise. Oh, heaven! what a triumph for the enlightened statesmen of the Old World!

You may *seem* to be right in withholding our rights. When woman herself says: "I don't care about having equal rights with man—I have every right I want—I dont want any more rights," I say, you may have an *appearance* of right, but it can be nothing more. Self-renunciation of a right, which is one of the highest virtues of mankind, should apply to the *individual* only, not to a *class*, subject to the will of an ignorant majority. Single individuals may renounce their rights, but cannot oblige others to do so. Our women have no right—if they are cowardly and egotistic enough to think only of themselves, and are not capable to struggle out of their drowsiness—and rise from their soft cushions, to look into the terrible necessity and misery, which stares them in the face from a gaping abyss—they have no right, I say, to decide as to our rights. Let them deceive themselves and others by asserting that they are happy. Yes, they are happy when soft words and flattering phrases are lavished upon them, when the most costly baubles are thrown over them, to hide human misery—*are* they happy? Over the most dangerous abysses are spread covers of roses—try to cross them, and roses, *bleeding* roses, are your grave. The dove thinks herself sheltered and protected under the wings of the mighty eagle—onward he bears her—above—in the ether, where he struggles to reach the dazzling sun—his ambition. He drops you, poor dove! Your destiny is fulfilled. If the fall leaves you power to suffer and die, you will, perhaps, die with vain longing for him!

And are they really too weak—after all that teachings have in vain tried to do for them—too weak to look toward the new spring? Are they wanting in understanding of the real life interest—of real, unpretending *womanliness* (the word which our adversaries seem to prize so highly)—do they not want to use what is theirs—their inalienable right to freedom?

How can man justify himself in longer withholding from us this God-given privilege? He has not the right to do it. It is not for him to ask whether we wish to use, or have unused, this privilege. Unless he would act the part of a defrauder, let him cease to deprive us of our rights—let him renounce his unjust assumption.

The following is a summary of the address delivered by Madame D'Herricourt, in the French language, before the American Equal Rights Association in Cooper Institute, May 13, 1869:

ADDRESS OF MADAME D'HERICOURT.

Let us consider the subject of Woman's Rights in a general and philosophical point of view. There are many objections which have more or less weight with those who subject right to utility. These objections have been satisfactorily answered by intelligent men and women—therefore, I will not discuss them—consenting, for the moment, to accept their conclusions. I wish to ask if rights have their source in ability, in functions, in qualities? No, certainly, for we see that all *men*, however they may differ in endowments, have equal rights. What, then, is the basis of rights? Humanity. Consequently, even if it be true that woman is inferior to man in intelligence and social ability, it is not desirable that she shut herself within what is called woman's sphere. In a philosophical light the objections brought against her have no bearing on this question. Woman must have equal rights with man, because she is, like him, a human being; and only in establishing, through anatomical or biological proof, that she does not belong to the human race, can her rights be withheld. When such demonstration is made, my claims shall cease—in the meantime, let me say that woman, whether useful or *useless*, belonging to humanity, must have the rights of humanity,

But is it true that the equality of man and woman would not be useful to society? We might answer this question in the affirmative were the sexes alike, but for the very reason that they differ in many respects, is the presence of woman by the side of man, if we desire order and justice, everywhere necessary. Is it graceful, I ask, to walk on one leg? Men, since the beginning of history, have had the bad taste to prefer a lame society to one that is healthy and beautiful. We women have really too much taste to yield longer to such deformity. In law, in institutions, in every social and political matter, there are two sides. Up to the present day man has usurped what belongs to woman—that is the reason why we have injustice, corruption, international hatred, cruelty, war, shameful laws—man, assuming, in regard to woman, the sinful relation of slaveholder. Such relation must and will change, because we women have decided that it shall not exist. With you, gentlemen, we will vote, legislate, govern—not only because it is our right, but because it is time to substitute order, peace, equity and virtue, for the disorder, war, cruelty, injustice and corruption which you, acting alone, have established. You doubt our fitness to take part in government because we are fickle, extravagant, etc., etc., as you say. I answer, there is an inconsiderable minority which deserve such epithets; but even if all women deserved them, who is in fault? You not only prefer the weak-minded, extravagant women, to the strong-minded and reasonable ones, but as soon as a woman attempts to leave *her sphere*, you, coward like, throw yourselves before her, and secure to your own profit, all remunerative occupations. I could, perhaps, forgive your selfishness and injustice, but I cannot forgive your want of logic, nor your hypocrisy. You condemn woman to starvation, to ignorance, to extravagance, in order to please yourselves, and then reproach her for this ignorance and extravagance, while you heap blame and ridicule on those who are educated, wise and frugal. You are, indeed, very absurd, or very silly. Your judgment is so weak that you reproach woman with the faults of a slave, when it is you who have made, and who keep her a slave, and who know, moreover, that no *true* and *virtuous* soul can accept slavery! You reproach woman with being an active agent in corruption and ruin, without perceiving that it is you who have condemned her to this awful work, in which only your bad passions sustain her. Whatever you may do, you cannot escape her influence. If she is free, virtuous and worthy, she will give you free, virtuous and worthy sons, and maintain in you republican virtues. If she remain a slave she will debase you and your sons; and your country will come under the rule of tyranny. Insane men cannot understand that where there is one slave there are always two—he who wears the chain and he who rivets it. Unreasonable, short-sighted men cannot understand that to enfranchise woman is to elevate man; to give him a companion who shall encourage his good and noble aspirations, instead of one who would debase and draw him down into an abyss of selfishness and dishonesty! Gentlemen, will you be just, will you preserve the republic, will you stop the moral ruin of your country, will you be worthy, virtuous and courageous for the welfare of your nation, and, in spite of all obstacles, enfranchise your mothers, wives, daughters and sisters? Take care that you be not too late! Such injustice and folly would be at the cost of your liberty, in which event you could claim no mercy, for tyrants deserve to be the victims of tyrants.

After her brief address Madame D'Hericourt submitted to the Convention the following resolutions:

1st. That we form a league of all women claiming their rights, both in America and Europe.

2d. The aim of this League, which shall be called the "Universal Woman's League for Woman's Rights and Universal Peace"—is to extinguish prejudice between nations, to create a common interest through the influence of woman, in order to substitute the reign of humanity for the divisions and hatred, and causes of war; and to give aid to the women of all nations in securing their rights.

3d. That, in every country emancipation societies shall be organized, that a national union may be formed which shall be in constant communication with other countries by means of journals, pamphlets and books.

4th. That, every year a general assembly of delegates from every country shall meet in one of the capitals, by turn. These capitals might, for the present, be Washington, Paris, London, Florence and one of the central cities of Germany.

5th. That, at the stated meetings of the League there shall be an exhibition of works of art, by women.

6th. That, in travelling, women should everywhere

find friendship and aid in pursuing the end which they propose. Women, being sisters and daughters in the ranks of humanity, must feel themselves at home with their sisters of all nations—among *us* there can be no foreigners, since *we* are not *citizens*.

WHAT WOMEN ARE DOING.

METHODIST WOMEN VOTING.—Whatever merit may be attached to the cause of Woman's Suffrage, the Methodist Church of this city may justly claim the credit of giving the principle it embodies an ecclesiastical trial. Wednesday afternoon, May 26, for the first time in this state, perhaps in the country, the women of that great and prosperous denomination exercised the right of suffrage in voting for Trustees to take charge of the Great Camp Meeting, to be held at Sing Sing in August.

The arrangements for the election were commensurate with its importance. The pastor of every Wesleyan temple on this Island gave notice to his congregation on the previous Sunday that five officers would be chosen to make preparations to receive the Methodist family in their beautiful retreat on the Hudson, and that the feminine members of the Church would have the right to vote. Of course, the fair daughters of the Church took the hint and prepared for the contest.

It must be confessed that the struggle was one of a very exciting character, for many of the voters were known as "old campaigners" at Sing Sing; and they had in their own estimation "many wrongs to right." During the "last great day of the feast," nearly a year ago, they complained that there had not been a fair or judicious appropriation of tents on the ground, and they had threatened the trustees that a day of reckoning should come, in which their places would know them no more. They have kept their word to the letter, by rejecting the names of the gentlemen who did not act with impartiality at the last camp meeting.

THE POLLS AT THE CHURCH.

It was arranged that the polls should be opened at 5 in the afternoon, and close at 8 o'clock, and the lecture room of the church was selected for the purpose. A plain work-basket, placed on the cushioned lectern, served for a ballot-box, while brother Jas. W. Barker and Joel Sammis acted as Inspectors, and Mr. Chas. A. Benedict as Secretary. Thus organized the contest was begun, and continued six hours.

SCOUTS WITH TICKETS.

Five tickets were placed in nomination—each not wholly different from the other, as printed, but a number of them were "scratched," in the ordinary political way. One of the peculiar features of this religious election was the presence of three elderly gentlemen, who took up their position in John and Nassau streets near the church, and begged their acquaintances as they passed to take their tickets. These "scouts" mentioned the names of their favorites and expected their friends to stand by them. "Don't scratch him" was an expression very frequently used, but seldom respected.

AN AVALANCHE OF LOVELINESS.

At six o'clock there was a brief recess, in which the officers of the polls took refreshments. When one of them had said grace after meat, he asked how many women had voted.

"Thirty-five," replied the Secretary.

"Ah," said Brother Barker, "we should have a large number of sisters here only for the rain."

"They'll come yet," said a hopeful elder. "You may depend on it, they'll be here before the polls close."

"Very likely," said Brother Barker, "for I know they take an interest in the election."

At this point the elder left the lecture-room and went to the sidewalk to ascertain whether his prediction was likely to be fulfilled. He returned in a few minutes with a smiling face, and addressing Mr. Sammis, exclaimed:

"They're coming—I told you they would be here. There's apparently a hundred of them walking down the street. They'll be voting directly."

And his words proved true, for before the Secretary could put down more numbers on his record, to show the whole vote, an avalanche of Methodist loveliness fell upon the polls, and each sister cast her ballot in the box.

"WHAT WE'RE COMING TO."

It was a noticeable fact that some of the women took charge of the ballots of the gentlemen who accompanied them, and gave them to Brother Barker, who deposited them in the basket. In one instance, a feminine member of the Allen street Church observed her husband coming to vote, and she at once rushed over to him and took the ticket out of his hand. Having examined it carefully, she gave it back to him and exclaimed:

"You may vote that, dear; that's all right."

This incident created considerable merriment.

Brother Barker remarked, "That's what we're coming to!"

THE TICKET ELECTED.

At half-past 9 o'clock all the votes were counted, when it was announced that the following (regular) ticket was elected:

Trustees for Three Years—Charles H. Applegate, Daniel H. Roberts, John Falconer, William Truslow, and Richard Taylor.

The great question of lay delegation in the Methodist Episcopal Church of the United States will probably be at rest for ever next month. The contest will be one of the most important in the history of the denomination, and it will be marked by a peculiar feature, which may be regarded as a significant sign of the times. The sisters of every church have been empowered to vote on the subject, and they will doubtless exercise the franchise the first time in casting their ballots to change their present mode of representation. It is optional, we believe, with the churches to hold the elections at any time in June, but the vote must be taken before August. —*Sun.*

MISS EDINA T. HOWARD is lecturing on "Temperance" and "Woman" in East St. Louis.

A CINCINNATI woman endorsed on her tax return, "Taxation without representation."

THE first female chemist has opened her shop in France, in Montpelier.

FIFTEEN hundred women are employed in paper-box manufactories in New York.

GEORGE SAND'S son is going to start a fortnightly review at Paris, to which his mother has agreed to contribute.

DR. BRONSON of the *Catholic World* considers the woman's movement as one of the worst manifestations of spiritism.

MRS. MYRA BRADWELL has beaten all the male publishers in Chicago (not that that is much to do) in getting out an edition of the laws passed by the last legislature of Illinois (not that they are worth much).

THE *Debats*, a Parisian newspaper, has been more than a year under the direction of a lady—Madame Leon Say. Another lady now claims that she ought to have the place if it is not to be held by a man, and as she owns two-thirds of the stock, she will probably carry the point.

Two Memphis girls were insulted by a young man, who bragged that he had been too familiar with them. The girls found the young man in a depot soon after, and while one held a pistol to his head, the other gave him a good horse-whipping.

ST. LOUIS has a Home for Industrial Women, carried on by the Women's Christian Association. A commodious house with pleasant rooms has been secured, the churches of the city or individual members each furnishing certain rooms. The aim is to give, for a small compensation, a comfortable home in a Christian household to those who would not otherwise be able to share one.

ONE woman, alone, has watched the building of the Pacific railroad, following with her car, and has seen it completed. We refer to Mrs. Strowbidge, wife of J. H. Strowbridge who has had general supervision of its construction. To her we send congratulations and greetings. She has represented one-half of the American people, and when suffrage is permitted to the sex, we bespeak her early induction into the office of president of the road.—*San Francisco El Dorado.*

ANOTHER CONVICT ESCAPES FROM SING SING.—A female convict named Riley made her escape from Sing Sing Prison shortly before 12 o'clock on Sunday night. She was an inmate of the Prison Hospital in the capacity of nurse. It is supposed that she crawled up through the skylight, and then let herself down by the lightning rod outside to the ground. She was not missed until 6 o'clock yesterday morning, when the guard was turned out to rearrest her.

How very unladylike!

MISS IDA FORBES, a young lady residing at Glen's Falls, New York, was attacked by an unknown man, in front of her residence, on Monday, and beaten badly with missiles. One stone struck her under the right eye, inflicting a fearful wound. The scoundrel escaped, and no clue can be had to his motives for the assault.

The nation has declared every woman the inferior of every man by the Fifteenth Amendment. We shall see the results of this degradation, in multiplied instances like the above.

THE first annual meeting of the New England Woman's Club was held may 28th in Chickering's Hall, its President, Mrs. C. M. Severance, presiding. The Treasurer's report showed a balance on hand of $70. Mrs. Abby W. May read a report of the Committee on Work, containing various suggestions, the most important of which related to the establishment of a horticultural school specially with a view of caring for hot-beds and raising early vegetables for market. Mrs. Julia Ward Howe read a report from the Committee on Art and Literature reviewing what had been done during the year in the way of lectures, entertainments and social reform, Mrs. Severance was re-elected President.

THE work of giving the poor women of Boston a good industrial education has begun in real earnest. The petition to the school committee for an industrial school for children is strongly supported and likely to be granted. Meantime Mrs. L. S. Bachelder, who has been teaching women how to work in Mr. Gerry's chapel at the North End, has now opened an institute in her house on Staniford street where she already teaches sewing and the use of the machine, and where she means to have printing, telegraphing and laundry work taught to such women and girls as will come. She opened her course last Saturday, and already has a considerable number of pupils. Her enterprise, which depends entirely upon private means for support, is worthy of the best wishes, and of more material help in carrying it on. Mrs. Bachelder has been for years examining the subject, and is better acquainted with it than any one whom we know.

THE WOMAN'S ART ASSOCIATION.—This Association, formed a year ago for the promotion of the interests of women artists, is no branch of any institution and is perfectly distinct from any other society. Its members have the privileges of hanging their pictures and holding their monthly meetings in the parlors of the Woman's Bureau. At no other time have they the right to visit the house unless by formally joining the Bureau. These meetings are for the information of its members on subjects of professional importance, the discussion of art interests, and conversations upon art-studies. One object is the establishment of a Studio in which students may hire easel or working room at a reasonable rate; where they may receive orders, take lessons, or study, free from the dictation of any teacher, or from influence of any school. None become fellows of this Association but those capable of producing original works of Art which shall be passed by the Examining Committee, as all Fellows have the right to hang pictures on the walls of the Bureau where no copies are exhibited.

All candidates for membership must be proposed to the Association by a Fellow. Students who wish to be admitted to the Studio may apply for further information to the Secretary, Miss Margarita Willetts, Studio 763 Broadway, N. Y.

Mrs. Henry Peters Gray is President, and the Association has the advantage of an Advisory Council composed of the following gentlemen: E. D. E. Greene, N. A., Henry Peters Gray, N. A., Washington Whittredge, N. A., and John Pope, A.

MADEMOISELLE DOUMERGUE has passed a brilliant examination before the Medical Academy of Montpellier.

The Revolution.

ELIZABETH CADY STANTON, PARKER PILLSBURY, } Editors.

SUSAN B. ANTHONY, Proprietor.

NEW YORK, JUNE 3, 1869.

To Subscribers.—How to Send Money.—For large sums, checks on New York banks or bankers, made payable *to the order of* Susan B. Anthony.

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THE FIFTEENH AMENDMENT.

It is not to be believed that the nation which is now engaged in admitting the newly-liberated negro to the plenitude of all political franchise, will much longer retain woman in a state of *helotage*, which is more degrading than ever, because being no longer shared by any of the male sex, it constitutes every woman the interior of every man.—John Stuart Mill.

It is this thought so clearly seen and concisely stated by this distinguished English philosopher and statesman, that I have endeavored to press on the hearts of American reformers for the last four years. I have seen and felt, with a vividness and intensity that no words could express, the far-reaching consequences of this degradation of one-half the citizens of the republic, on the government, the Saxon race, and woman herself, in all her political, religious, and social relations. It is sufficiently humiliating to a proud woman to be reminded ever and anon in the polite world that she's a political nonentity; to have the fact gracefully mourned over, or wittily laughed at, in classic words and cultured voice by one's superiors in knowledge, wisdom and power, but to hear the rights of woman scorned in foreign tongue and native gibberish by everything in manhood's form, is enough to fire the souls of those who think and feel, and rouse the most lethargic into action.

If, with weak and vacillating words and stammering tongue, our bravest men to-day say freedom to woman, what can we hope when the millions educated in despotism, ignorant of the philosophy of true government, religion and social life, shall be our judges and rulers?

As you go down and down in the scale of manhood, the idea strengthens and strengthens, at every step, that woman was created for no higher purpose than to gratify the lust of man. Every daily paper heralds some rape on flying, hunted girls; and the pitying eyes of angels see the holocaust of womanhood no journal ever notes.

In thought I trace the slender threads that link these hideous, overt acts to creeds and codes that make an aristocracy of sex. When a mighty nation, with a scratch of the pen, frames the base ideas of the lower orders into constitutions and statute laws, and declares every serf, peasant and slave the rightful sovereigns of all womankind, they not only degrade every woman in her own eyes, but in that of every man on the footstool.

A cultivated lady in Baltimore writes us a description of a colored republican reunion, held in that city a few evenings since, in which a colored gentleman offered the following toast:

Our wives and daughters—May the women of our race never unsex themselves by becoming strong-minded.

E. C. S.

WHAT REV. THEODORE CUYLER SAYS.

The question of woman's sphere has begun to vex the minds of clergymen. Rev. Dr. Cuyler, of Brooklyn, has ventured his views on the subject, and, after reading the *World's* very full reports of the proceedings of the Equal Rights Association, has arrived at the conclusion that the mission for women is to labor in Sunday schools. He is reported to have said that in all the aforesaid reports "he had not seen a single word about Sunday schools—not one single word of what women might do for God and the country in Sunday schools. * * As long as a woman was a good mother and made good bread and took care of her family, you could not promote her much higher. She has all the rights she needs." And what reply to this argument can Mrs. Stanton make?—*World.*

It is a work of supererogation for any Rev. gentleman to mark out the sphere of woman, as she has just undertaken that solemn duty for herself, and is undoubtedly better fitted for that work than any man can possibly be, whether of the clergy or the laity. Different classes of the human family have done remarkably well, from time to time, in deciding their own sphere, but they have invariably failed in prescribing that of others.

When the Pilgrim Fathers were tired revolving round old King George and the British Parliament, against the *wise* counsels of the Rev. gentlemen of that day, they prescribed a new sphere for themselves, broke the bands of church and state, proclaimed the right of the individual to free thought and self-government, threw monarchies and established churches to the winds, and set up a "white male" republic on this western continent. They did a good thing for themselves; they knew what they wanted better than England did, and, in spite of all her flatteries and fulminations, her bayonets and bullets, they abjured the creeds and codes of their motherland, and marked out a new path of their own. But when they came to be governors and law-makers, having some seeds of tyranny left in their white male bosoms, they made "the land of the free and the home of the brave" a despotism for women and negroes.

Though John Adams saw that King George made a mistake in deciding what kind of a government was best for him, he could not see that he made a similar mistake in making laws for his wife Mary, and his man Sambo.

But Mary and Sambo did see it in the very day and hour when our first national constitution was made. History tells us that when John Adams came home, Mary met him at the door and said, "Husband, it seems to me, from the reports of your convention in Philadelphia that you have forgotten that there are women and negroes in this country."

The black man never enjoyed the sphere Washington, Jefferson and Adams marked out for him; like some huge Brobdignag, he has been wriggling and twitsing and roaring in his chains, until the whole nation is convulsed, and everybody sees that if we want peace he must be left in full freedom to find out his own sphere. While he has been floundering about and fighting his way to Canada, his earthly Paradise, the women have been quietly undermining the "white male" in another way. They could not run off, for they were fastened with silver chains to their tyrants, and there was no Canada for them on the habitable globe. To leave this republic for any other country was jumping from the frying-pan into the fire. Hearing that knowledge was power, they searched for the key to this hidden treasure, found it (probably in some white male pocket when the owner was asleep), learned the alphabet and followed their sires and sons *afar* off through the whole world of thought and action, and to-day they are their peers in art, science, literature and goverment, and, with tongue and pen, can maintain their right to self-government against the world. The women of this country are not to be laughed down, or argued down, and they do not need the instructions of the Rev. Theodore Cuyler as to their proper sphere, or the fitting subjects of discussion in their conventions.

They did not call their late meeting in Steinway Hall to discuss theology. Sunday schools, housewifery, or Hosford's receipt for bread, but the political rights of woman.

The deep, settled discontent of woman is proof sufficient "that she has *not* all the rights she needs."

Mr. Cuyler is as incapable of judging of her wants, as was King George of the wants of the Pilgrim Fathers, or Jeff. Davis of the slaves on his plantation.

All we ask, good sirs, is to be permitted to find out our own sphere. Grant us the same privileges the fish of the sea and the birds of the air enjoy, to find out our native element, that we may dwell there in peace and happiness. The passage round the North Pole, and the sphere of woman, are two things not given mortal man to know, and they are invariably befogged when they undertake to find out either.

E. C. S.

THE TRIBUNE IN HYSTERICS.

The ladies are too severe with us. Mrs. Stanton is welcome to earn, as we hope she will, the right to be called the *Mater Patria*—first in war, first in peace, first in the hearts of her countrywomen. Men may envy her place, but we shall grudge her nothing of her just due. If women-folks choose to regard Miss Anthony as the Hamilton of the republic of ladies, so be it; nothing which the male Fosters are likely to say will diminish our respect of her as an earnest, excellent woman. We hold, with some reserve as to persons and things, that the movement for Woman's Rights springs from good motives, and may be fairly expected to produce some good results. We may be pardoned if we do not fail to perceive its comedy as well as its earnestness. And while Mrs. Stanton's imperial eloquence charms us, it is enough to give able-bodied men hysterics to see the angels making men of themselves.

Oliver Wendell Holmes once wrote some humorous lines which so affected an "able-bodied man" that he laughed nine days and nights and died, since that time' the Poet tells us that he never "dared to write as funny as he can."

If it be true that "my imperial eloquence" has thrown the able-bodied editor of the *Tribune* into hysterics, such is my high regard for that noble man, and so important do I feel that his life is to this nation, that with true Holmes magnanimity, I vow never again to be as elo

quent as I can. Whatever I do hereafter with pen and tongue, let all men understand that it is not a tithe of what I could do if I were not afraid of convulsing and collapsing the *Tribune*.

Far be it from me to wish to crowd any of my noble countrymen out of the hearts of the women by their side. My life-long work has been to get those hearts emptied of all selfishness, fashion and folly, swept and garnished, that true men might enter in and take possession, and find the last state nobler, purer and better than the first. To tell the truth, I should prefer a place in the affections of my countrymen; to live only in thehearts of women would be like talking to one's self all the time.

As to "making men of ourselves" that is a scarecrow that has served its time, and on close analysis will turn out to be a mere man of straw. Does the gift of "imperial eloquence" make a woman a man, if so, does it make a man a woman to be without it? Our good *Tribune* seems to have taken it into its head that the women of this country are coming to have too much dignity and self-respect, too much pride of character and country. As I look over our wonderful history, our territory, boundless resources, rapid progress in art and science, our free institutions, the grand theory on which our government is based, and noble men, so brave in war and magnanimous in peace, I feel there is not a class of beings on the footstool that has a better right to be proud and dignified, yea, imperial in their demands, than the matrons of this republic.

No one complains that the Queens in the old world believe themselves as good, at least, as their subjects, why, then, here, where all are of the blood regal, all heirs apparent to the throne; should not educated, cultivated women, in intellect, wisdom and moral power, equal to any that ever swayed a sceptre in Europe, believe themselves as worthy of political rights as serfs and slaves.

E. C. S.

THE CONVENTION.

THE EQUAL RIGHTS ASSOCIATION.—Some of the members of the Equal Rights Association are heartily ashamed of the disgraceful performances at the Convention last week, and I have heard it hinted that the persons who started and kept up the disturbance will not be invited to any future gathering. The affair has been ridiculed very much, both publicly and privately, and we are wondering what will be the result with masculine and feminine mixed conventions if this is a fair sample of what the women will do when they go together in large bodies. The hooting and yelling were not characteristic of refined assemblage, and altogether the proceedings reminded one of the old days of Tammany Hall, when they used to meet to make Democratic nominations.

A false impression has gone forth in regard to our late woman's Convention in New York and Brooklyn, by no means fairly based on the reports of our city press. In the main, the speeches running through three days were able and temperate, the audiences were large and respectable, and we have never before had so many letters endorsing the whole idea from distinguished men in all countries. Half-a-dozen unprincipled persons, for party purposes, can disturb and black ball the proceedings of any convention. The same experiment was made in the Washington convention, and by some letter writers to the country papers, but, not being so well organized, was not equally successful. We have been warned that if we dared to resist the Fifteenth Amendment we should have the republican party and press arrayed against us. We learned in the anti-slavery struggle that behind those who were disturbers of meetings and correspondents of the press, was ever to be found an unseen power, ashamed to reveal itself. In spite of the few disturbers, this last convention was one of the best ever held in New York.

E. C. S.

NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.

THIS organization was formed at the reunion held at the Woman's Bureau at the close of the late Conventions in New York. Delegates from fifteen States, including California and Washington Territory, were present on the occasion, and all felt the importance of an organization distinctively for Woman's Suffrage, in view of the fact that a Sixteenth Amendment to the Federal Constitution, to secure this, is now before the people. The Association has held several meetings to plan the work for the coming year. Committees are in correspondence with friends in the several States to complete the list of officers. Those already elected are:

President—ELIZABETH CADY STANTON.

Vice-Presidents—Elizabeth B. Phelps, New York; Anna E. Dickinson, Pennsylvania; Mrs. Kate Doggett, Illinois; Madame Anneke, Wisconsin; Mrs. Lucy R. Elmes, Connecticut; Mrs. Senator Henderson, Missouri; Mattie Griffith Brown, Massachusetts; Mrs. Nicholas Smith, Kansas; Lucy A. Snow, Maine; Elizabeth S. Schenck, California; Josephine S. Griffing, D. C.; Paulina W. Davis, Rhode Island.

Corresponding Secretaries—Mrs. E. S. Bullard, Ida Greeley, A. Adelaide Hallock.

Recording Secretaries—Abby Burton Crosby, Sarah E. Fuller.

Treasurer—Elizabeth Smith Miller.

Executive Committee—Ernestine L. Rose, Charlotte B. Wilbour, Mathilde F. Wendt, Mary F. Gilbert, Susan B. Anthony.

Advisory Counsel—Matilda E. J. Gage, New York; Mrs. Francis Minor, Missouri; M. Adeline Thompson, Pennsylvania; Mrs. M. B. Langley, Ohio; Mrs. Dr. J. P. Root, Kansas; Lilie Peckam, Wisconsin.

ANNA E. DICKINSON.

ON Friday evening last Anna E. Dickinson made her Suffrage debut before the National Woman's Suffrage Association in Cooper Institute. She was greeted by a large and enthusiastic audience, and spoke for an hour and a half with more than her usual earnestness and power.

Having been closely identified with the political issues of the war, she has been for the last eight years one of the leaders of political thought. All through the war, above the din of arms, the cannon's roar, the lamentations of mothers for their first born, soft and clear her girlish voice was heard demanding justice and equality as the price of peace and liberty. Through her eloquence many of the proudest triumphs of the republican party were secured in those trying years of darkness when the nation's life was in danger.

When the North and South met in convention for the first time, her sweet words of reconciliation electrified every heart and brought tears to many a careworn cheek, and when she closed, southern delegates came forward and pinned the emblems of their states upon her dress, and showered blessings upon her. For the last two years she has advocated the Fifteenth Amendment, with her usual eloquence and power. And now, as Woman's Suffrage by the proposed Sixteenth Amendment is before the nation for consideration, she stands ready to demand for herself what she has so long and faithfully urged for all the men of the nation, which she thinks nothing unreasonable. She made an able, eloquent plea for Woman's Enfranchisement and was listened to throughout with the deepest attention. Her speech, which is published in full in the *World*, was well noticed by the entire press. We have not room for it or the many notices it received this week. Miss Dickinson delivered the same lecture in Philadelphia, Monday evening. She is to leave for California soon, on the Pacific railroad, and intends to speak in San Francisco on the Fouth of July.

E. C. S.

WHERE IS MR. GREELEY?

WHEN Mr. John Young was on the *Tribune* that journal preserved a dignified silence on "Woman Suffrage," but since the reins of government have fallen into the hands of a Mr. Whitelaw Reid, a sort of witty, pleasant, dilletante crusade has been opened upon the champions of this idea, lifting us into a new realm of combat, where pleasant encounter with light armor and Saladin swords will be in order.

For this the new managing editor is peculiarly fitted. He is a gentleman of æsthetic tastes, who lives in the world of imagination, a lover of music, poetry and painting, devoted to the fine arts, in whom the graces and sentiments are developed to an almost womanly degree of perfection. Why he consents to lower his beautiful nature, by coming down into the world of politics and journalism and placing himself beside such commonplace, common sense men as Charles A. Dana, Henry J. Raymond, Manton Marble, James Gordon Bennett and Horace Greeley to discuss such gross material questions as Pacific Railroads, the Annexation of Cuba, Finance, Free Trade, Protection, Education, Ecclesiastical and Civil Law, Sanitary and Sumptuary measures, and the Right of Suffrage, is the wonder and regret of all who know him.

It is with unspeakable sorrow that we see men of these beautiful natures, so peculiarly fitted for society, for home life, for the peace and quiet of the domestic relations, throw themselves into the fierce struggles of every-day life, crucifying all those finer qualities that render them so attractive to every true woman's heart.

E. C. S.

WOMAN SUFFRAGE IN NEW ENGLAND.

THE annual meeting of the New England Woman's Suffrage Association, held its session in Tremont Temple, Boston, May 24. Mrs. Julia Ward Howe was the presiding officer. On the platform were Lucy Stone, Mrs. Caroline Severance, Wm. Lloyd Garrison, and Stephen S. Foster. The speeches contained nothing new.—*Sun*.

Unless the women strike out in a new path, and stop trying to please abolitionists and republicans, their faithful chronicler, the *World*, will stop reporting them. The old arguments in the laws, property, children, taxation, have served their time, the live issue of this hour is the Sixteenth Amendment now before the nation and the practical working of the Fifteenth about to be adopted. The *Sun* never turns backward, and if Woman's Suffrage wants notice in its columns it must move on. In the three

days convention in New York, Mrs. Stanton's was the only speech that touched the Sixteenth Amendment.

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PETITION FOR WOMAN SUFFRAGE.

The following Petition was adopted by the National Woman's Suffrage Association at their meeting held at the Woman's Bureau, June 1:

To the Senate and House of Representatives of the United States:

The undersigned women of the United States ask for the prompt passage by your Honorable bodies of an amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of Suffrage, without distinction of sex.

LABOR REFORM.

The New England Labor Reform League held its Convention in Boston on Tuesday and Wednesday of last week. The President, E. H. Heywood, presided. Numerous resolutions advocating reforms in the relations of capital and labor and addresses were given by Mrs. Sarah H. Hathaway of Boston, Robert Bower of Lawrence, E. H. Rogers of Chelsea, and others.

Miss Jennie Collins made a sharp and characteristic speech, in the course of which she reflected on Senator Sumner for voting against the Eight-hour law in Congress.

Hon. Edward Avery argued that if we wish to maintain our position as a free people, we must advocate free trade, free money, and a universal ballot.

Miss Julia Rockwood advocated the Eight-hour movement and Woman Suffrage. It was only through the latter that woman could obtain her rights.

Fourth of July.—Let every woman who can speak do so on the coming anniversary of our National Independence. As Anna Dickinson will be n California, let the friends there make preparations to insure her a grand hearing in San Francisco as orator of the day.

Eunadelphae.—At the Woman's Bureau, on Saturday last, where a number of Miss Dickinson's friends visited her, a social club was formed, to be called by the euphonious name "Eunadelphae," a combination of Greek words that means a well-disposed sisterhood. Miss Dickinson was chosen President. She is to be honored with a grand breakfast at the Bureau before leaving for California. The one point of difference between the Eunadelphae and the Sorosis is, that all its members must believe in Suffrage for Woman.

Horace Greeley.—Horace Greeley once asked Margaret Fuller: "If you should ask a woman to carry a ship round Cape Horn, how would she go to work to do it? Let her do this and I will give up the question."

In the fall of 1856, a Boston girl, only twenty years of age, accompanied her husband to California; a brain fever laid him low. In the presence of mutiny and delirium she took his vacant post, preserved order and carried her cargo safe to its destined port. Looking in the face of Mr. Greeley, Margaret said: "Lo! my dear Horace, it is done; now say what shall woman do next."

WOMAN SUFFRAGE.

Among all the objections brought against Woman Suffrage, the following extract from one of Addison's speculations will probably prove most effective with the fair sex. The amiable essayist, after enumerating the many evils arising from party spirit among women, concludes with the following remarks:

"There is one consideration which I would earnestly recommend to all my female readers, and which, I hope, will have some weight with them. In short, it is this, that there is nothing *so bad for the face as party zeal.* It gives an ill-natured cast to the eye and a disagreeable sourness to the look; besides that, it makes the lines too strong, and flushes them worse than brandy. I have seen a woman's face break out in heats, as she has been talking against a great lord, whom she had never seen in her life; and indeed, I never knew a party woman who kept her beauty for a twelve-month. I would therefore advise all my female readers, as they value their complexions, to let alone all disputes of this nature; though, at the same time, I would give free liberty to all superannuated, motherly partisans to be as violent as they please, since there will be no danger of their spoiling their faces, or of their gaining converts."

The above was issued in the *Spectator* in 1711, and if such an objection could then be raised to party rage in the female sex, how much more can it be argued at the present day against Woman Suffrage, when the fair ones are wishing not only to partake of this party feeling, but also to assume offices and govern political affairs.—*Oakland (Cal.) News.*

We think paint worse for the complexion than party zeal.

WOMAN'S SUFFRAGE CONVENTION IN BOSTON.

The First Annual Meeting of the Woman's Suffrage Association of New England held its first session in Tremont Temple, Boston, on the evening of May 25. The Hall was well filled, principally by women. Mrs. Julia Ward Howe presided, and read a brief address of welcome, and gave a sketch of the movement. The principal speaker of the evening was Mrs. Mary A. Livermore of Chicago. She entered into a discussion of the wrongs under which women were suffering. There must be a wider field of labor for them, and this has been partly provided in the West, and with the best results. There the women do light outdoor work, just like the men. Here a woman that labors for bread is considered out of caste. When we have done away with this feeling we shall have accomplished much. The statement that women do not want to vote is false. What means the signatures of two hundred thousand women? And in the face of this Horace Greeley declared at the New York Constitutional Convention that they do not want to vote, and the next day Mrs. Greeley steps in and asks to be allowed to vote. Now, who knows best what Mrs. Greeley wants? Mr. Horace Greeley or Mrs. Greeley? It may be stated that women will not vote as their husbands dictate. They say that women's voting will pollute the politics of the country. I defy Beelzebub to make them worse than they are now. They will make an entire change, and instead of politics being corrupted they will be purified.

The Convention reassembled the next morning, Mrs. Howe still in the chair. Prayer was offered by Mrs. Phœbe A. Hanaford, and letters were read from Robert Collyer, J. Stuart Mill, George William Curtis, Mrs. Edna D. Cheeny, and Hon. George T. Hoar.

The meeting was addressed in the forenoon by Wendell Phillips, Ralph Waldo Emerson, Miss Lily Peckham, of Milwaukee, Rev. Mr. Clute, of Vineland, N. J., and others, all warmly in favor of Woman's Suffrage.

At the afternoon session addresses were given by Rev. Gilbert Haven, Mrs. Hanaford, and Mrs. Livermore.

At the evening session Mrs. Julia Ward Howe read an essay upon woman's position in the social and political world. After some remarks of a general character, she referred to the fact that in England the admission of woman to Suffrage seemed open to less objection than here, on the part of the powers that be, since the vote there was conditional upon the possession of a certain amount of property, and the possession of property by the woman seemed to make legitimate her claim to vote. Here, however, the claim was based upon the fact of womanhood simply, and therefore involved considerations of a broader character, and would meet with greater opposition.

Brief addresses followed by William Lloyd Garrison, Lucy Stone, Mrs. Livermore and Whiting Griswold, the Chairman of the Legislative Committee, who reported in favor of Female Suffrage.

The Convention then adjourned.

THE WORKING WOMEN'S ASSOCIATION.

The Working Women's Association held its regular fortnightly meeting at Plympton Hall on Wednesday evening, May 19. Miss Anthony in the chair. Mrs. Eleanor Kirk read letters from two gentlemen offering assistance to the Association, and said that these were but two samples out of nineteen of which eighteen came from gentlemen. Mrs. Celia Burleigh said: I wish to remark that it is not from want of sympathy that Mrs. Kirk did not receive such letters from women also, but from want of money. (Applause.)

Mrs. S. F. Norton read an essay on a subject given out at the previous meeting, viz: the cause of the decrease in the marriage rate in this country, and of the diminution in the American population.

Miss Anthony said that all the evils spoken of in relation to marriage come from the fact that women are not the possessors of equal rights with men. The moment woman holds the ballot in her hands—the moment she begins to help make the law of marriage—she will be the controller of her own person, and her own earnings, and no husband will have the right to make her violate her conscience. The trouble is, that all the laws are made by men, who do not know the instincts and wants of women.

Miss Phœbe Couzins (law student), of St. Louis, was called on by Miss Anthony to give an account of the Working Women's Association in St. Louis. Miss Couzins said the Association in St. Louis is not fully organized, and she had come to the New York Association that evening to get enlightened.

Miss Anthony said, persons at the anniversaries kept asking her what the association had accomplished. She answered by pointing to the recent formation of Working Women's Associations in Boston, St. Louis, Chicago, and other places, all of which, she claimed, was in consequence of the example set by New York. She hoped now that the association would proceed to set an example to the world of something practical, and said she believed this was about to be done.

Mrs. Kirk moved that the association should meet next Thursday night, as there was a number of things to be discussed. We must, she said, meet oftener. I quite agree with the newspapers that we should begin to do something practical. I believe that we should now begin to discuss the work and wages of working women. I think we had better leave marriage alone for the present, and teach women how to be respectable, and to be real nice, old maids. (Applause and laughter.) I am so tired of being called unpractical.

Mrs. Kirk's motion to meet on next Thursday night (same place) was carried.

The Association accordingly met on Thursday the 27th, Susan B. Anthony in the chair. Resolutions were passed, thanking President Grant for his action in regard to the eight hour law.

Mrs. Forbes, President of the Working Women's Association of St. Louis was introduced. She said if workingwomen would only *study* how it is that capital controls labor they would soon learn to reverse the state of things. They should read law, not novels. She said the working women of the West were waiting for those of the East to show them what to do.

The question of the admission of girls to the College of New York was discussed by the Association, and a Committee, consisting of two highly educated and intelligent ladies (Mrs. Charlotte Lozier, M.D., and Miss O'Connell, who is the Principal of one of our public schools), was appointed to devise means and carry out measures for securing the right of girls to their share in the privileges of the College.

A letter was read from Mr. Morehead, a Philadelphia lawyer, relative to the release of Hester Vaughan. Mr. Morehead stated that one of the conditions on which the girl was released was that she should immediately after being set free, sail for her home in England, and that the fact of her release should not be made public until after her departure. This letter was dated May 19th. It was also stated that Miss Vaughan was brought to New York by a Warden of the prison, placed on board a steamer, the fact being unknown except to a very few parties. She was well supplied with clothing and other articles necessary for a sea voyage.

Dr. C. L. Lozier said the Association had $100 for Hester, and that as soon as they could learn her whereabouts they would send her the money.

Mr. Newbold moved they write to Gov. Geary about it. His motion was carried.

The day of meeting was changed from Wednesday to Thursday, and the meeting adjourned.

A Boston paper speaking of the late convention, says of Miss Phœbe Couzins: After a song bythe Hutchinsons, Miss Phœbe Couzins of Missouri was introduced and spoke upon the condition of the woman's cause at the West. She thought the East would have to look to its laurels in the way of reform, and be active and swift in the cause of woman or else some of the Western States would take the first step in the path of triumphant reform. She did not regard the male negroes as a very hopeful set of fellows, but thought the condition of the black women in freedom would be worse than in slavery. The marriage relation was not held by them as sacred, and the petty tyranny which negro men had learned from their former owners was so oppressive to the women that they did not hold the marriage contract as of any value to them, since it gave them into the power of their tyrannous male companions. She thought that the suffrage was more, rather than less, important to the black women than the black men. She descanted at considerable length upon the general issues which the cause presented, in a manner which compelled the closest attention and frequent applause of the audience. The lady proved herself one of the most accomplished oratresses that had appeared on the platform of the Convention.

Elizabeth Smith Miller.—Our thanks are due Mrs. Miller for the admirable translations this week of Mesdames Anneke and D'Hericourt's speeches. For her labors of love in this direction for The Revolution through the entire year, our readers and our foreign correspondents, as well as ourselves, are greatly indebted.

Caroline Underhill will read her new poems "Country and Town," and "Men's Rights, or Mrs. O'Dash," at Plympton Hall, corner Stuyvesant and Ninth streets, on Thursday, June 3d, at 4 p.m. Admission 25 cts.

WHAT THE PEOPLE SAY,

Oxford, Georgia, March 14, 1869.

The Revolution has been greatly in demand. One of the Literary societies here has up for debate the question of "Woman's Rights" and has sent to me for all I had. I wish I could get the speeches to send to The Revolution. * * * * D.

We should like to hear what the Georgians think of emancipating native white women from the despotism of foreign rulers.

Geneva, April 7, 1869.

Mrs. Stanton: I am in a quandary. I can see, after reading every number of The Revolution carefully, how woman can vote and take care of the babies, how she can, for the privilege of being considered *equal* to man, do more mental and physical labor than any man could by any possibility do, and what I want to know now is, if, as you propose, she retains her maiden name after marriage, what name is she to give her children, should she be so fortunate as to have any?

We have high authority that "That which we call a rose, by any other name would smell as sweet," but whether a woman would be satisfied to have her son bear any other than his father's name, is, I think, an open question. The Proverbial Philosopher says, "He that is ambitious for his son should give him untried names." In case that is done, I fear the coming generation will have to go without names. A.

The whole point about the name is, that an individual being should be known by one name from the cradle to the grave. Mrs. Lucy Stone calls her daughter Alice Stone Blackwell, and as she is a girl of much force and originality of character, she will probably retain her own name as long as she lives.

Portage, Wis., March 31st, 1869.

My Dear Miss Anthony: By again advancing $2.00 for a time I am able to send you another subscriber for The Revolution. One year ago, this man arose in a political meeting (where the subject of Woman's Suffrage was being debated) and said, "I think the place for women is at home, washing dishes and taking care of the babies, not meddling with politics and voting."

Last Summer he was very sick and the men Doctors failed to help him; he was nearly wild with pain and sending for me, fortunately I gave him the desired relief and ultimately cured him of his bodily ills, and it seems, of his mental prejudices also, for he was one of the 217 who signed the Woman Suffrage Petition which I circulated and sent you last February, and he is now very ready to subscribe for the woman's paper, as he calls it. He being a leading Republican among his people, the Germans, I am pleased that he is converted to the right.

As far as I have any knowledge of the matter, in this section, it is the republicans and not the democrats who are helping our cause.

If you have any spare copies of The Revolution for circulation I would be pleased to have you send a few to me, for I have frequent calls for them, and have only my regular numbers, which I keep circulating constantly.

Your friend, Helen J. Underwood, M.D.

One by one the enemy is led captive. In hours of sorrow and suffering man learns the value of a true, brave woman by his side.

February 8th, 1869.

Dear Miss Anthony: I have received a few copies of your most excellent paper—The Revolution—from a sister in Michigan, and think it the best paper printed. I have talked Woman's Rights for ten years, but found few co-workers—less among the women than the men—though I say it with shame for my own sex.

I have tried getting subscribers for you, but find it uphill work; have succeeded in obtaining four, two of which are intelligent bachelors. One married man said to me, "The women have too many rights now. If they have any more, they won't dance to my whistling." That's the rub. They fear the women will whistle for them to dance, and don't I wish they could? I'd whistle steadily for ten years, and then not be even.

I am about leaving here for New San Diego to make a permanent home. I will try again there to swell your list of subscribers.

Enclosed find list and $10. You will please send one copy to New San Diego, Cal., for my especial benefit and pleasure.

If I am entitled to a premium, please send me the picture of Anna E. Dickinson.

Yours for the right, Mrs. H. C. Nichols.

The poor "white male!" The day of his humiliation seems wondrous near, when a woman on her way to San Diego speaks thus cruelly of making one son of Adam dance steadily for ten years.

West 26th Street, N. Y., April 25th, 1869.

Mrs. Elizabeth C. Stanton—*Madam:* Last week, for the first time, I saw a number of The Revolution, and I was, indeed, pleasantly surprised.

I must honestly acknowledge that my previous ignorance on the subject of Woman's Rights was ludicrous and really culpable.

I had a vague, general sort of idea that ladies clubs, Equal Rights Associations, newspapers, and meetings were things to be avoided as specially unfeminizing—if I may so express myself—that they were merely vents for the harmless outflow of female froth, folly and bombast, and that to ally oneself with such was to take off all gloss of grace and gentleness, and to spoil all the finer and endearing attributes of a Christian lady. Such *were* my sentiments, partly because I had never given the question any thought or study, and a good deal because I had been impressed by the satire and half-playful contempt with which it is invariably treated by a certain class of journalists on this and the other side of the "three thousand miles of everlasting wet."

There are to-day editors in London who regard a Woman's Rights woman as a cross between an idiot and a lunatic; my views were not quite so strong, but equally as erroneous; and I write to apologise for having such, and to register my entire conversion to your creed.

The sound sense, fairness, earnest thought, unvarnished honesty stamped on the face of The Revolution instantly caused a revolution in my notions—upset, at once, my squeamish theories which grew so unsettled and straggling because their roots were in the clay of maudlin sentimentality, than which there is no more fetid soil. Perhaps, too, there is a little leaven in this humble pie I eat voluntarily. My reformation may have been helped out by the fact of The Revolution appreciating and acknowledging Mr. Train, a gentleman we consider very highly in our country at home, where neither men or women are free. One George Francis whom we made "Knight of the Garter" in historic Cork.

However, I am a convert, a fact which gives me unqualified satisfaction, although there may not be great joy among the angels for the same.

Believe me, Mrs. Stanton, with great respect, faithfully yours, M. T. O'S.

A WOMAN'S VIEW OF OBEDIENCE AS TAUGHT BY PAUL.

Dear Revolution: Mrs. Stanton's glorious rebuke of the Rev. Newman Hall made me long for the "pen of the ready writer" to express my disgust at the article in question. Bosh! Blind leaders of the blind! Is Paul the Head of the Christian Church? Did he ever assume to be what his one-sided carnal admirers so ardently claim? Nay, verily. How long will it be ere

these stupid Doctors of Divinity, these Shepherds of the flock, discover that in following Paul they are forsaking the leadership of his and their Master?" Let them read the four Evangelical Histories without prejudice, and then, if they can, place their fingers on the chapter and verse wherein is found the precedent established by Paul and believed in by his—Paul's, not Christ's—followers. He who "spake as man never spake" made no distinctions between the sexes. Where responsibility was concerned, sex was abrogated. "Whosoever, said He, did the will of his Father, the same was his mother, his sister and brother." His teachings all conformed to the one great truth, that before God all were equal. Subjection to man's authority was no where intimated. Under all circumstances, woman was regarded by him with the same consideration as her companion—man. Some of his greatest truths were spoken to woman alone; witness the woman of Samaria, and Martha at the grave of Lazarus. Clearly, the Divine Exponent of Christianity believed in the head as well as the heart of what Paul termed the "weaker sex."

The disciples of Christ were expected, nay commanded, to follow in the footsteps of their Divine Master. How soon they deviated is seen in the exigencies that compelled them to dictate to the semi-barbarous churches under their respective charges. A motley group of heathenish disciples were to be taught and trained. The votaries of Venus and Bacchus were given to understand that their customs would be no longer tolerated. Purity was required. Hence a woman baptized in the Christian faith must be subject to one man; and be also under strict injunctions to conduct himself with strict propriety in the marriage relation.

The Apostle Paul undoubtedly did the best he could under the circumstances. Many of his dictations, the result of his own judgment, would be regarded as unseemly now. Some were in direct conflict with the mind and spirit of his Master, such as the subjection of women, and the retention of human beings in bondage. These should be peremptorily discarded as contingencies uncalled for in the present advanced stage of Christian civilization. Were the Apostle on the earth now there would no doubt be a revision of his epistle that would harmonize with the spirit of his Master and the age.

An apology, perhaps, is due the Rev. Newman Hall and his orthodox brethren, from the fact that there seems to be such an obliquity of their mental vision that they cannot perceive that the "rule of obedience" is for married women exclusively, and has no relation whatever to women in any but the conjugal relation. The common sense view of the matter, as taught by Paul, seems to be simply this: that most men and women choose to marry, that by so doing they bring upon themselves the cares and responsibilities of a family; or as the Apostle expresses it, such have "trouble in the flesh." That this burden falls the heaviest upon the woman in the bearing of children, etc., etc., and that she, feeling the inequality of the burthen, rebels, and thus destroys the harmony that should exist between the married pair. The Apostle with this view of the subject, advises or commands the woman to submit with becoming grace to the condition she has voluntarily chosen, a condition of dependance upon man while obeying a law of her nature in the multiplication of the race. This condition does not imply mental inferiority on the part of the woman, but a physical unfitness rather, for the time being, for other pursuits aside from those growing out of the family relation. But because the Apostle enjoins the obedience of married women, it does not follow that the "unmarried and widows" should be forced into a state of dependency upon man. On the contrary, this same Apostle recommends celibacy as the "better state" to those who could bear it, arguing most conclusively that the "unmarried care for the things of the Lord," how they may best promote the interests of His kingdom, while the "married are occupied with pleasing each other." From this it is evident, according to the theory of their favorite Apostle, that a portion of the women at least would become teachers, prophets, expounders of love and religion, and by parity of reasoning would compete successfully with man in their secular pursuits.

It is to be hoped that the Rev. Newman Hall and the clerical brethren generally, will give some earnest head to what is taught by their masters, and follow Paul only as he followed Christ.

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MILWAUKEE, April 29th, 1869.

DEAR MRS. STANTON: Having just finished the reading of THE REVOLUTION of April 22d, I cannot forbear telling you how well pleased I am with many of the articles, especially your review of Rev. Joseph Thompson, and Mr. Pillsbury's article on Woman's Work and Wages. I think that all in all it is the best number of the paper I have seen.

THE REVOLUTION is doing its work with good effect. Its power is more and more felt every day. I am delighted beyond measure, to know of the establishment of the "Headquarters for the Woman Movement," in East 23d street, and that THE REVOLUTION office is in so favorable a location. It is the *first* of *many* similar establishments. I look for the time soon to come when a Woman's Bureau will be established on a large scale in every city in the land. Let THE REVOLUTION and the *Agitator* make every possible effort to hasten the day.

With regards to Miss Anthony I am yours most truly,

AUGUSTA J. CHAPIN.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

Editors of the Revolution:

THE following appeared in the New York *Tribune* of May 12, in an article headed, "Reception of the Woman's Bureau:"

"An artist, a woman, trying to rent a studio in the building of the Young Men's Christian Association, was informed that no woman would be tolerated in the building."

If your readers will compare the conduct of the Young Men's Christian (?) Association of New York with that of the Young Men's Christian Association of Nyack—an institution far less able in a pecuniary point of view to do justly and nobly than the Y. M. C. Association of New York—they will see the conduct of the last named institution in its true light.

The Young Men's Christion Union of Nyack admitted women to active membership, giving them the right to vote and hold office. Upon the occasion of its first anniversary, Miss Anthony and Mrs. Norton took part in the exercises and presented the cause of woman.

I wonder what the ground is on which the Association objects to women. They certainly are no worse, in a moral point of view, than men, even though they be Christian young men, and intellectually they are not inferior to men. The truth is, the Association is afflicted with two sins which, unless they repent of them, will result in the damnation of the institution—these two sins are bigotry and pious aristocracy. The sooner the Association does away with its cant, its bigotry and its pious aristocracy, the better it will fare.

FREDERICK R. MARVIN.

We would advise these Christian young men to study their Bibles, and see how the wise kings of old honored and trusted women. We have a glorious record of the words and deeds of the strong-minded in the good book. And we think the Christian young men would do well to admit the Esthers, the Vashties and Deborahs of their day into their councils.

ATHENS, Windham Co., Vt., April 27th, 1869.

MISS SUSAN B. ANTHONY: Enclosed you will find *two dollars* for THE REVOLUTION. I take thirteen papers, but my wife is the most interested in THE REVOLUTION, reading it entirely through, then circulating it among her lady friends. It begins to look to me that the women mean to stand by their rights. Well, God bless them, for I believe they are the best part of creation, and I will not stand in the way of the good work of THE REVOLUTION. Yours truly, S. B. WELLS.

TROUBLES IN OHIO.

TOLEDO, Ohio, May, 1860.

MRS. STANTON: In view of the duty of the voters and law-makers of Ohio, to deal impartially with persons of each sex, some of your friends here wish answers to the following propositions:

1st. A single woman in this city engaged in merchandising in her own name, failed, remaining heavily in debt after her pecuniary resources were *all* exhausted. She then married a man of considerable means, when her creditors instituted proceedings against her husband, and, by law, swept away *all* his property to pay her debts.

2d. A single man, largely insolvent from disasters in business, married a woman who had, at the time, a large property in her own right. Her husband's creditors undertook, by legal proceedings, to subject her property to the payment of his debts; but by the laws of Ohio, it was determined that her property was exempt from any liabilities for her husband's debts; and his creditors went out of court losing both debt and costs.

Question 1st. Are the laws of Ohio just, in these respects?

2d. If wrong, what change should be made as a remedy?

This is all right in the received opinion that the man supports his wife and assumes all her responsibilities, both moral and pecuniary. The needed change is to make marriage an equal partnership, in which the husband and wife are recognized as individual property holders, and not one as the owner of the other.

3d. From reliable statistics, it is found, whenever you can separate the native from the foreign element, that there is no natural increase in the population; in fact, in some of the New England states, there is an actual decrease.

Now this question arises—suppose you give to the ladies of the country the right of the ballot, consequently the right and desire to hold office and to defend the country in time of danger, will not the population of the country from the native element largely decrease? For in that case, ladies must either not marry, or in case they do, and have children, they cannot devote that time and attention to them which is necessary, in order that they may live to grow up.

Voting will not end all division labor, nor the natural affections of women for men and children. One would really think to hear these men ask questions that sex, love, our intellectual, moral and social sentiments were all the result of their puny legislation. Men will be men, and women will be women, after all these barriers to human progress are taken down.

4th. If women are allowed to vote, is it not true that only the ignorant, low and vulgar will go the polls, while the elevated, refined and pure will feel it degrading to mingle with an election rabble, thus adding another demoralizing influence to politics, instead of elevating it and making it more certain that our elections will be carried for the wrong instead of the right?

If men fear this, let them extend suffrage to women with an educational and property qualification, just as they began with men. We have no greater fear of being governed by Dinah and Bridget than Sambo and Patrick. If you are so afraid of the ignorant women with the ballot in your hands, imagine our feelings in being the subjects of ignorant men without it.

5th. You say *men control their wives.* If that is so, would not the extension of the right of suffrage *to woman* give a married man two votes?

Well, suppose it does; he pays taxes on the food and clothes of two persons, and yet has no more to say in the government than the bachelor who is taxed only for himself. This would be paying a premium for marriage, and be one of the great advantages to result from Woman's Suffrage.

FOREIGN ITEMS.

ENGLAND.—A Miss Saurin has compelled the *Weekly Register* to apologise and pay costs in an action for libel. She then had her lawyer bring the publisher of the *Eastern Morning News* upon his knees, for republishing libels from the former, but he refused to pay costs, thinking an apology sufficient, whereupon the vice-chancellor ordered him to pay a part at least.

THEY have a good law in England for protecting sewing women from being over-worked, though we think 12 hours, the legal sewing-women's day, is too long. Two dressmakers of London were lately fined 40 shillings each for breaking this law.

THE will of a London lady—Mrs. Flanagan—gives her money, with one exception, to Women's benevolent societies. Let the women of America follow her example, and will no more to Havard or the Y. M. C. A., but to our women's colleges and societies.

MR. WM. RAY SMEE, in the London *Star*, has a letter on the "Employment of Women." In

speaking of a new scheme for separating the post office work into two divisions, one for printed matter and the other for letters, he says: "A new department of the post office might be created completely separate from the letters, where everything printed might be sorted and arranged ready for delivery; this work to be done exclusively by women, and the daughters of the letter-carriers to be preferred for these appointments before other applicants." It has always been a surprise to us, why women are not employed as clerks in our large post offices. Hundreds of the clerks in this city's post office would do much better out West on farms, while half-starved sewing women could take their places.

Mrs. Mary Somerville has received the Victoria gold medal from the Royal Geographical Society for her admirable Physical Geography. The London papers speak well of the award, the *Telegraph* saying, "We believe that no one in all Europe will grudge to Mrs. Somerville the high distinction which she has gained. Although specially signalising her services to geographical instruction, it has, of course, a natural reference to the almost universal physical learning which this accomplished lady has shown—not least in those admirable volumes upon 'Microscopic and Molecular Science' with which she has very lately favored her countrymen.

Miss Burdett Coutts is to lay the foundation stone of a new building in London, to be occupied by the Royal Society for the Prevention of Cruelty to Animals.

The opening of Miss Coutts's new market, of which we have before spoken, was a grand affair, but we think the grandest compliment paid to it, notwithstanding the whole columns in some of the London papers, is the following from the *Star* of the next day: "Yesterday, on Mr. Ellison taking his seat upon the bench at Worship street Police Court, it was expected that there would have been many cases of robberies and charges arising out of the assemblage of so many persons to witness the opening of Miss Burdett Coutts's new market, but, contrary to expectation, only nine cases resulting therefrom were for hearing." This is another proof of our assertion, that wherever woman is the leading spirit, corruption and iniquity cease.

France.—The Empress promised to be present at the fètes in honor of Joan of Arc at Orleans on the 8th of this month, when an effort is to be made to canonise Joan. Surely the Catholic Church may well be proud of enrolling the name of the martyred heroine amongst her saints.

When Miss Garrett passed her successful examination before the Faculty of Medicine of Paris, the students received her with rounds of applause.

Tobacco.—We have received from Rev. Geo. Trask a little package of Anti-Tobacco Tracts which condense the subject thoroughly and interestingly. We concur most heartily in Mr. Trask's views, believing that this habit of tobacco-using leads to worse vices. These things cling together inevitably, like burrs, and it is better to avoid even the slightest approaches to the filthy abyss.

Much important matter crowded out.

ANNA E. DICKINSON.

Miss Dickinson's Lecture.—Miss Anna Dickinson is a very charming young lady, endowed by heaven with many of those choicest graces which have made her sex such an awful power in the world ever since Eve gave an apple to Adam in the Garden of Eden. And like most young ladies, she is never more fascinating than in the absolute unreason with which she insists upon having her own way. The ballot is the natural and inalienable right of all human beings; to withhold it from woman is to keep her in a state of slavery; government is tyranny to me if I do not consent to it. I want to vote and go to Congress, and if you don't let me, I'll make you,—here you have the logic of her argument. If she could prove that Suffrage was the natural right of both sexes, she might stop there; but, bless her heart! she has never thought of that. It is enough for her that woman, having resolved to demand political equality with man, is not to be put aside by "any paltry opposition;" and to our suggestion that the consent of the human race in all ages to the proper position of woman is an evidence of Divine purpose, her answer is short and decisive—"Who cares?" "There is an authority higher than the consent of the human race," she says—"the Right!" Which, withjall deference let us remark, is a palpable begging of the question; general consent being the criterion by which we propose to find out what the right is.

Neither has Miss Dickinson made it clear that society would gain anything if woman obtained the ballot as a privilege. Under the government of men, she says, we have secured rum, prisons, poverty, and war. If women had a share of power there would be a millennium of temperance and peace. There would be no liquor shops, husbands would never come home with erratic night-keys, and legislators, in their little debates, would not "go for" one another, and stop half way to give the sergeant-at-arms time to interrupt them, as happened the other day in Ohio. Well, if Miss Dickinson had the ordering of affairs under the new regime we dare say it might be as she says; certainly, if she "went for" anybody, she would not stop half way. But has it never occurred to her that Crosby street would send more women to the polls than the Twenty-third street Bureau? Are there so few drunken wives and dissolute viragos that the admission of women to Suffrage would be sure to improve the average morality of the voting population? Men of all classes go to the polls without annoyance; but women of all classes would not. Bridget would vote, and her mistress would stay at home. Are there not women in the whiskey-ring? Are not women the worst and most dangerous agents of the lobby? Was there never a woman pardon-broker?

The great trouble with ladies like Miss Dickinson is their forgetfulness of the all-important fact that the basis of society is the family. In that sacred circle woman is the guardian angel, and when she abdicates the high trusts committed to her there in order to assume the harder labors and sterner duties of the other sex, she does not raise herself; she descends. Men and women, we have our respective parts to perform, and we need not try to upset the world by changing characters. When the wife goes to ward caucuses and comes home with an erratic night-key, the husband must sew on buttons and wash the baby, and we don't think there will be anything gained by the exchange.—*Tribune.*

Financial Department.

THE REVOLUTION.

VOL. III.—NO. 22.

CURRENCY—LABOR AND WOMEN.

Which would be most beneficial to community, to have five or six hundred irresponsible corporations, controlled by Shylocks, issue our currency, or the government? In the one case, we are at the mercy of the Shylocks who expand to-day and contract to-morrow, and by this means effect the value of all property, and even regulate the rate of interest, by making money cheap or dear as best suits their convenience. In the other, no one individual has the advantage—a stability is established to meet the necessities of the country, and in this way make labor remunerative by giving it fair wages and steady employment. Withdraw the bank's circulation, and allow the government to issue $400,000,000 or even $500,000,000 of greenbacks, to any one who will take it, by giving government bonds as security at, say 20 per cent. discount from their face; and paying 5 or 6 per cent interest, and keep it just as long or short a period as they choose. When they return it, the interest account to be settled and securities given up. This will give stability to currency, to trade, and to labor. No money panics would arise—no Shylocks could get their pound of flesh out of the business and laboring community. The government would make $20,000,000 a year by the operation, which is now given to the bankers. This $20,000,000 a year for fifty years will pay our national debt.

This, like woman's elevation to her rights, of labor, pay and the ballot, is worth working for, and with the aid of women it can be accomplished. We must agitate—we must revolutionize public sentiment, and it will be accomplished. It is worth the labor it will cost to produce the change. Fashion, prejudice and customs must be modified and controlled. Let women take the professions and those occupations for which they are adapted, and receive the same wages, for similar labor, that is given to men. Let them cease to be sweet butterflies, to be admired or stared out of countenance by idle and dissolute men. Let them learn to be useful to themselves and their families, and make that fashionable, instead of gaudy and unbecoming dress, and men will learn to listen to their wants and respect their intelligence and influence. The ballot placed in their hands will accomplish these reforms in fashion and custom, and purge society of some of its most baneful features. Women must obey laws, although she has no voice in making them—she must be taxed, and yet has no representation—she must be tried for any offence, not by her peers, but by men, who take from her the dearest privilege of freemen. When woman is placed where she should be, with the full exercise of the ballot, she will be respected, and far more useful than she can be now. Congress must pass the Sixteenth Amendment, the states must ratify it, and then may we fairly anticipate—not the millennium—but a great improvement in society, morals, politics, business and the currency. Dear Revolution, don't be diverted from your noble reform by the clamor of men, the folly of women, or the sneers of those Mrs. Grundies who think labor a disgrace and woman unfit and incapable of comprehending any political subject or performing any intelligent profession. Men and some women sneer at the idea of intelligent women going to the polls to deposit their ballot, and appear to think that it would destroy that feminine delicacy so commendable in females, but a little reflection should satisfy this class, that it is equally as delicate, equally as refined, to walk to the ballot-box as it is to promenade the public avenues or loiter in the fashionable stores and shops. They would also learn that the discussion of political questions is no more demoralizing than the discussion of the fashions and dress and customs of the day. When women vote, your sensibilities will not be shocked, nor your hearts made sad by the recitals in public assemblies, that 20,000 females are laboring in one city at 25 and 50 cents a day, hardly enough to keep body and soul together. Get out your petitions for the Sixteenth Amendment of the National Constitu

tion—circulate and sign—wake up the dormant—instruct fashionable ignorance, and lay the axe of destruction at the root of ignorance, prejudice and custom, "that now overshadow this fair" and almost free country. Toil on, be not diverted by your maligners, or by the petty squabbles of those who seize hold of great questions of reform and try to control them without common sense enough in their composition to comprehend the manner in which they must be brought about. I repeat, agitate the question, circulate the petitions until Congress is overwhelmed by the concentration of public sentiment throughout the country, on this, the greatest reform of the nineteenth century. R.

FREE TRADE, A MEASURE OF JUSTICE.

Editors of the Revolution:

In your paper of April 15, you call for "strong arguments" in behalf of this principle. I offer such as come into the mind of a plain man, not burdened with too much knowledge of details, but guided to the heart of most matters by the clew of common sense.

Is it advantageous to buy in the best market? This is a very simple question. Well, all important political questions are simple. Nothing but verbose sophistry ever makes them otherwise. In the present case, all Protectionist arguments are simply attempts to qualify the natural affirmative reply which the above query commands, by perplexing the issue with a maze of words.

Thus we are told that Protection is needed for the "encouragement of native industry." Now *what is the meaning* of this familiar phrase? If "encouraging American industry" means encouraging Americans to be industrious, this certainly is not the tendency of Protection, which gives the American manufacturer a direct inducement to make his goods as dear and bad as possible.

"But protection enables the manufacturer to pay good wages to his American operatives." True, but does it *compel* him to do so? Not a bit of it; and it *does* compel *them*, and with them the whole people, to buy his poor goods at a higher rate than the superior products of European labor. Oh! how many ages will it take to teach the laboring classes the true difference between the capitalist's interest and their own?

"But to send American cotton, iron, etc., to England, get them manufactured and bring back, costs more than to manufacture here." That is either false or true. If it be false, Protection is a wrong to the American nation; if true, then *Protection is unnecessary.* If it really pays better to manufacture here than to have it done abroad, the people will find that out, and do it, without any tariff to constrain them.

"But it is important so to develop the internal resources of the nation as to make us independent in time of war." War is one relic of barbarism, Protection another. Let us get rid of them both as fast as we can. Which, logically, should go first? They are both results of *isolation*—of the savage state of humanity which sets men apart in clans whose normal relation is war. Of course, war reacts to some extent on this bad principle. But Protection does so with more noxious power. The heart-burnings occasioned by war are commonly forgotten as soon as the graves of the dead are green. Protection causes those selfish conspiracies of capitalists which foster isolation and war. Abolish war without abolishing protection, and you soon would have it breaking out again. Abolish protection, and you wound the root of war.

"But figures show that protection pays; and figures cannot lie." In knavish hands, *nothing lies like figures.* The conservative, whose only hope is darkness, likes nothing better than to tempt his victim into a labyrinth of hieroglyphics, through which the wretch follows, for the most part blindly, till the deceiver triumphantly asks him where he is? Thiers and Cobden have amply exposed the sophisms of Protectionist arithmeticians. But to what purpose? The American voter seldom studies Thiers or Cobden. Let him then go back to his vantage-ground of self-evident reason; let him decline to be enticed from it by what, to him, is gibberish; let him refuse to believe that it pays to buy in the worst market; and in defiance of the alleged results of problems which he never investigated, and, indeed, does not understand, prefer to buy a Westphalia ham of a Prussian, rather than a bass-wood one of a Yankee. C. L. J.

TREASURE CITY, May 15th, 1869.

DEAR REVOLUTION: The continued developments being almost daily made, induce me to give the following information, relating to the production of Bullion from a ten stamp mill in our district, viz:

Oct.	1868.	42 Bars.	Coin value.	60,918 94
Nov.	"	72 "	do	103,704 54
Dec.	"	40 "	do	56,917 45
Jan.	1869	33 "	do	43,489 76
Feb.	"	59 "	do	107,967 64

The most of the ore producing this bullion is from Treasure Hill, and the mines on the spurs leading thereto.

Experiments are being made with ore from the Base Metal Range by Dr. Moore at Shermantown, who shipped yesterday the first bar of bullion produced therefrom, weighing seventy pounds, 56 fine, and containing nothing but galena in connection with the silver; a blacksmith's forge, and Dr. Moore's *patent flux* were the only means used in reducing the ore from which the "brick" was extracted.

A very successful run was made at Swansea a few days ago, by the smelting process, convincing the most incredulous that those ores of the base range can be successfuly treated. In time this must be the mode adopted to bring forth the wealth there is in this range. I could name many well defined lodes that assay from $250 to $1,000 per ton, the "Tarbor Lode" in particular, which would be fully worked, if there was smelting capacity to meet the demand that now is and would continue to grow. A corresponding want is felt for reducing capacity for the ores that would be taken out of the mines located in and about Treasure Hill. Time will remedy this, and reduce the cost of reduction from $50 per ton to $25. It would be difficult to estimate the quantity of ore that would be taken out that would work from $80 to $100 per ton.

Mining and Milling are now two interests. Mining is one business and Milling another, and the disadvantages of combining capital for the joint purpose is avoided, thus enabling companies to operate with smaller capital. Ere ninety days have passed we will have at least 100 stamps in successful operation. Take into consideration the time mills have been running here and the quantity of bullion produced, and the amount exceeds that of any silver-producing district in the world. When the reducing capacity and the yield is considered, the yield is enormous. If such returns can be made from a ten stamp mill in such a short time, what will the production of the district be, when we have milling capacity that can be constantly supplied?

No single mining district on earth, of the same area of territory as White Pine, has so many valuable silver mines; and for richness of ore and facilities for exploitation, the mines of this district never had their equal. This district numbers its mines not by tens, but by hundreds, and many that might be named are worth their millions, now owned by men and original locators, who have not the means to develop them. The early completion of the railroad will give such facilities for travel that White Pine can be reached from New York in a short time, and capital can seek those opportunities for investment that should at all times be kept out of the hands of "Experts," who are, in many cases, creatures of circumstances, reporting as they may be *induced* to. Solid men can find opportunities for profitable investment here superior to any afforded in the United States, and such will meet with a hearty reception, and find in our community those who will feel it both a duty and pleasure to give reliable and correct information. W. G.

THE MONEY MARKET

closed easy on Saturday at 6 to 7 per cent. on call, and prime business paper at 7 to 8 per cent. The weekly bank statement shows further expansion. The loans are increased $4,639,509, deposits $3,640,731, and specie 2,441,826. The legal tenders are decreased $27,925 and circulation $6,521.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	May 22.	May 29.	Differences.
Loans,	$270,275,952	$274,935,461	Inc. $4,659,509
Specie,	15,429,404	17,871,230	Inc. 2,441,826
Circulation,	33,927,386	33,920,865	Dec. 6,521
Deposits,	199,414,869	203,055,600	Inc. 3,640,731
Legal-tenders,	57,838,298	57,810,373	Dec. 27,925

THE GOLD MARKET

during the week ranged between 142½ and 138⅞ as the extremes, closing firmer on Saturday at 139⅞.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing
Monday, May 24,	141⅜	142½	141½	141⅞
Tuesday, 25,	140⅞	141¼	140¾	140¾
Wednesday, 26,	140⅝	140⅞	139¼	139¾
Thursday, 27,	139⅛	139⅛	138⅞	138⅞
Friday, 28,	139¼	139¾	139¼	139½
Sat'day, 29,	140	140¼	139⅝	139⅞

The exports of specie during the week were $921,519, making the aggregate since January 1, $13,116,380.

THE FOREIGN EXCHANGE MARKET

closed firm on Saturday, prime bankers 60 days sterling bills being quoted 109¼ to 109⅜, and sight 110⅛ to 110¼

THE RAILWAY SHARE MARKET

was strong and active at the close of the week, in Michigan Southern, which was the leading feature, advancing to 115⅞. Lake Shore and North West preferred were also active, the rest of the market being generally quiet and steady.

The following are the closing quotations:

Cumberland, 34 to 35; W., F. & Co. Ex., 32 to 32½; American, 39 to 39¼; Adams, 59½ to 60; United States, 66 to 67; Mer'a. Union, 14 to 14½; Quicksilver, 18 to 18¼; Canton, 64½ to 64⅝; Pacific Mail, 81 to 81¼; W. U. Telegraph, 43 to 43¼; N. Y. Central, 189½ to 189¾; Erie, 28¾ to 28¾; Erie preferred, 51 to 51¼; Hudson River, 156½ to 157; Reading, 99 to 99¼; Tol., Wabash & W., 77⅛ to 77¾; Tol., Wabash & W. pref. 80 to 85; Mil. & St. Paul, 78¼ to 78½; Mil. & St. Paul preferred, 88¾ to 89; Pitts. & Fort Wayne, 158 to 158½; Ohio & Miss., 35 to 35½; Michigan Central, 128¾ to 130; Michigan Southern, 115¾ to 116; Illinois Central, 146¼ to 146½; Cleve. & Pitts., 97¼ to 97¾; Lake Shore, 114¾ to 114½; Rock Island, 126¼ to 126¾;

Chic. & N. West., 93 to 93¼; Chic. & N. West. preferred, 104⅞ to 105; Mariposa, 24¼ to 24¾; Mariposa pref. 50¾ to 51.

UNITED STATES SECURITIES

were quiet and steady, closing on Saturday with an improved tone and increased demand from investors.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 107⅛ to 107¼; United States sixes, 1881, registered, 121 to 121¼; United States sixes, coupon, 121⅜ to 121⅞; United States five-twenties, registered, 116¼ to 117; United States five-twenties, coupon, 1862, 122¼ to 122⅜; United States five-twenties, coupon, 1864, 116¾ to 117; United States five-twenties, coupon, 1865, 118¼ to 118¼; United States five-twenties, coupon new, 1865, 119⅛ to 119½; United States five-twenties, coupon, 1867, 119⅜ to 119¾; United States five-twenties, coupon, 1868, 119¾ to 119½; United States ten-forties, registered, 108½ to 108¾; United States ten-forties, coupon, 109⅛ to 109¼.

THE CUSTOM DUTIES

for the week were $2,162,191 in gold against $1,587,149, $2,589,537 and $2,593,026 for the preceding weeks. The imports of merchandise for the week were $6,072,985 in gold against $7,074,090, $5,589,324, and $7,672,849 for the preceding weeks. The exports, exclusive of specie, were $3,853,146 in currency against $3,871,328, $4,622,424, and $2,809,834 for the preceding weeks. The exports of specie were $921,519 against $232,258, $622,236 and $425,890 for the preceding weeks.

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